THE JUNIOR WORKER AND HIS WORK

ROBINSON

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THE WORKER AND HIS WORK SERIES

TEXT-BOOKS FOR THE CORRESPONDENCE STUDY COURSES OF THE BOARD OF SUNDAY SCHOOLS

THE JUNIOR WORKER AND HIS WORK

By

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Edited by

WADE CRAWFORD BARCLAY

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CONTENTS

	Introductory Chapter, The Graded Sunday-School,	7
I.	Childhood and Youth,	19
II.	Junior Characteristics,	29
III.	Junior Interests,	37
IV.	The Sunday-School and the Junior,	46
V.	Organization,	55
VI.	General Departmental Equipment,	64
VII.	Equipment for Teacher and Pupil,	71
VIII.	Duties of Officers and Teachers,	79
IX.	Materials of Instruction,	88
X.	The Problem of Attention,	98
XI.	Some Fundamentals of Teaching,	105
XII.	Teaching the Junior Class,	116
XIII.	Some Points of Special Emphasis,	128
XIV.	The Program,	143
XV.	Hand-work for Juniors,	153
XVI.	Music,	163
XVII.	Special Days,	170
XVIII.	Activities,	180
XIX.	Parents and the Sunday-School,	186
XX.	Spiritual Results,	195

INTRODUCTORY CHAPTER

THE GRADED SUNDAY SCHOOL

INTRODUCTORY CHAPTER

THE GRADED SUNDAY SCHOOL[1]

I. Standard of Organization

1. The purpose of organization. Organization is simply a means to an end. Given a certain situation, the Sunday-school should adopt such form of organization as will best enable it to adapt itself to that situation and to accomplish the ends for which it exists. If the school meets in a little country schoolhouse, has one teacher, one class, and an enrollment of fifteen persons, it will not be aided in doing its work by adopting the complicated organization demanded by the city school of a thousand members. But even the smallest and weakest frontier school may, in a simple organization suited to its situation and its needs, recognize the fundamental principles which make its big brother of the highest educational and religious efficiency. Conditions vary so widely in different schools that it is impossible to suggest a form of organization suited to all. Each school will do best by acquainting itself thoroughly with the highest ideals in Sunday-school work; and then, beginning with a working plan suited to its situation, gradually advancing toward the ideal.

Conditions Determine Details of Organization

2. The ideal standard. So far as possible, every Sunday-

[1] By Wade Crawford Barclay, Educational Director of the Board of Sunday Schools.

school should attain to the following ideal of organization:

(1) The Sunday-school fully graded.
(2) A Cradle Roll.
(3) A Home Department.
(4) A Teacher Training Department.
(5) Organized Adult Classes.
(6) A Sunday School Missionary Organization.
(7) A Sunday School Temperance Organization.
(8) Regular Meeting of the Sunday School Board.

3. Officers necessary to realize this ideal. It will be found necessary, in order to realize this ideal of organization and all that it implies, to have at least the following officers: Superintendent; an Assistant Superintendent, who shall be Director of Graded Instruction; a second Assistant Superintendent, who shall be Director of Teacher Training; in large schools superintendents of various departments, as Superintendent of the Primary Department, Superintendent of the Junior Department, etc.; Superintendent of the Home Department; Superintendent of the Cradle Roll; Secretary; an Assistant Secretary, who shall be Secretary of Enrollment and Classification; Treasurer; Organist; Chorister; one or more Librarians; Ushers, and various committees, of which one should be the Quarterly Conference Committee on Sunday schools required by the Discipline, and another a Committee on Sunday School Evangelism.

4. The relation of the pastor to the Sunday-school. Since the Sunday-school is integrally a part of the Church, the pastor is as truly pastor of the Sunday-school as of the Church itself. Methodist Episcopal Church polity recognizes this and makes the pastor the executive head of the Sunday-school, and clearly defines his prerogatives as such. This relation should be cordially recognized by officers and school, and every facility afforded the pastor to exercise a helpful and fruitful ministry in that department of the Church which offers him his largest spiritual opportunity.

II. The Graded School

1. What is a Graded School? There are few schools but what have from the beginning made some approach to grading. Seldom, indeed, is a school found which does not separate the gray heads from the curly locks. Not only are classes formed, as a rule, with more or less successful attempt to group together those of approximately the same age, but the lesson helps commonly furnished bear titles such as Intermediate Quarterly, Senior Quarterly, which thus recognize the different departments from beginners to adults. Thus it would seem at first glance that the average school has been graded, both as to pupils and as to lesson materials. But as a matter of fact, this is only a seeming gradation. Age alone is not a proper basis for grading pupils. As for the curriculum, since all lesson helps of the uniform series use the same lesson material for all ages, and presuppose almost entirely the same teaching methods for all, they can be said to be graded only in name.

All Schools are to some Extent Graded

In order that a school may be properly and successfully graded there must be, in both theory and practice, full recognition of the following principles:

(*a*) The members of the school must be graded into general divisions suggested by the natural periods of human life; and, secondly, into classes upon the basis of age, physical development, and mental capacity.

(*b*) The curriculum must be so planned as to present materials of instruction suited to the mental powers, the interests, and the spiritual needs of the pupils.

A Completely Graded School

(*c*) The teaching methods used must likewise be determined by and suited to the mental development and spiritual needs of the learners.

(*d*) Promotions from class to class and from department to department must be upon the basis of a standard which has regard both to proficiency in the curriculum, and to age and physical, mental, and spiritual development.

2. The necessity of grading. If the Sunday-school is to realize its highest possibilities, grading is not a matter of opinion or choice, but a necessity. This by no means declares other methods a failure; "it recognizes the good already attained, while it seeks a higher good." Grading rests upon these established principles:

(a) Human life is by nature marked off into certain clearly defined periods. A human being is a developing creature with needs different in different periods of his developing life. Grading is the recognition of this fact. No Sunday-school consists of pupils all of one age; rather, it is made up of people of all ages and in all stages of physical, mental, and spiritual growth. Grading is the means of adaptation to these existing facts. It is a commonplace of child study to-day that at one period play is a dominating element; at another, memory power reaches its culmination; at another, biography makes its strongest appeal; at still another, "the chivalric ideals and great altruistic principles of Christianity appeal with almost irresistible force." The aptitudes, the needs, the interests of the different periods can only be met and taken advantage of by a graded system.

God First Graded Human Life

(b) In all teaching the mind of the learner is now the point of departure. Teaching has to do with two principals: the learner and the truth to be taught. In the Sunday-school in the past almost all emphasis has been placed upon the body of material to be taught. The lesson system has been planned almost entirely with regard to the Bible. But the science of pedagogy has been coming more and more to hold that effective teaching must regard first the mind of the learner, and consider the teaching material as a means of reaching desired ends. As soon as this point of view is adopted, grading of the lesson material becomes necessary. Only this secures the presentation of the different parts of the Bible at the time at which they severally make their strongest and most effective appeal. The application of this

Teaching Has Regard First to the Being who is to be Taught

principle would make forever impossible the presentation to the minds of little children of lesson material which is fitted to test the intellectual acumen of college graduates.

(c) The Bible itself is best studied in the order of its development. The uniform lesson system ignores both the fact that the Bible is a body of sacred literature which developed slowly through long centuries, and that it is a gradual and progressive revelation of the purpose and will of God concerning men.[1] The graded system is fitted to give due emphasis to both these facts. A graded course of study presenting the Bible practically in the order in which it came into existence, which order is singularly fitted to the periods of mental growth, will give to the person who takes the course complete and connected knowledge of the Scriptures and their teaching quite impossible of impartation by means of the fragmentary, patchwork method of the uniform system.

Different Parts of Bible Represent Periods of Development

3. Objections to grading. It may be well to consider briefly the most common objections made to grading the Sunday-school. It is objected that:

(a) Grading will do away with uniformity, that is, the use of the same lesson by the whole school and by all schools throughout the world. There can be no doubt that the uniform lesson system was at the time of its inauguration a great improvement over the previous lack of any system whatever, and that it has been attended by many benefits and advantages. It marked a distinct stage of advance in Sunday school development, but it has served its day and must now give way in order that the Sunday-school may become still more efficient. We can afford to discard a good for a still greater good. The uniform lesson idea appeals to sentiment,

[1] "If the Bible is the history of a progressive revelation, and if, for this reason, it yields its best results alike intellectually and religiously when it is studied with due reference to the relation of part to part, and to the unfolding of the great divine truth and revelation that runs through it, then we shall give our suffrages to the graded curriculum in preference to the system of uniformity." —*Burton and Mathews, Principles and Ideals for the Sunday School, p. 130.*

but it is easily discernible that the strongest influence in its favor at present is that growing out of the fact that it has been financially remunerative. Surely all will concede that neither mere sentiment nor financial gain should be allowed to stand in the way of the Sunday-school becoming a greater power for religion and morals.

(b) Grading requires specialists. This objection, frequently made, is not valid. The untrained teacher has at least as much chance of doing good work in a graded as in an ungraded school. The lesson material making a stronger appeal to the interests of the pupils is easier to handle. Moreover, the assignment of the teacher to a certain grade makes it possible for him to become a specialist by attaining mastery in that particular field.[1]

(c) It is too difficult to effect a change. The difficulties are likely to be unduly magnified. A graded system may be introduced so gradually as to occasion little notice or difficulty. When the advantages of a graded school are fully realized, ways may be found to overcome what difficulties really exist. It is only necessary that the plan be clearly understood by those intimately concerned in necessary changes and that they be brought to realize the force of the reasons demanding the changes.[2]

4. Plan of graded organization.

(a) The natural divisions of human life. The great primary divisions of human life have always been recognized —childhood, the period of subjection, imitation, receptivity; youth, the period of awakening powers; manhood, the period of developed powers. Psychology, and especially child-study, has made equally clear secondary natural periods, which, ex-

[1] "See how the primary teachers grow; they are head and shoulders above the rest in organization, in printed helps, in sheer pedagogic efficiency—why? Because they have accepted a narrow location, an age limit of pupils, and maintained it through the years. They have done the same kind of work over and over again; of course, they have grown efficient."—*E. M. Fergusson.*

[2] "Failures have come only when the attempt has been made to force on the school some mechanical contrivance in a mechanical manner. Let the principle and plan be fully understood by all workers."—*H. F. Cope.*

pressed in terms of age, are from one to three, three to seven, seven to nine, nine to twelve or thirteen, thirteen to sixteen or seventeen. The age division differs with the sexes, the male sex developing more slowly. Even within sex limits the periods vary with individuals, dependent upon the rapidity or tardiness of the physical, mental, and spiritual development. This fact makes the age standard alone an unsatisfactory one. These natural divisions or periods of human life form the basis of the organization of the graded Sunday-school.

Grading is Working in Harmony With God

(b) The divisions of the Sunday-school. On the foregoing basis the graded Sunday-school has the following divisions:

	Age	Public School Grade
Cradle Roll	..	..
Beginner's Dept.	3	..
	4	..
	5	..
Primary Dept.	6	1
	7	2
	8	3
Junior Dept.	9	4
	10	5
	11	6
	12	7
Intermediate Dept.	13	8
	14	9
	15	10
	16	11
Senior Dept.	17	12
	18	..
	19	..
	20	..
Adult Dept.	Over 20.	

a. Organized Adult Bible Classes.

b. Teacher Training Department.

Home Department

III. Administration of the Graded School

In administration, again, to a certain extent, each school must work out its own problems. Often the inadequate facilities for school work afforded by the church building forces a modification or entire change of plans which under more favorable conditions would be of the highest standard. Only general principles may be enunciated. These should be regarded in practice to the largest extent which local conditions allow.

Principles to Be Regarded in Administration

1. **Each department of the school should have its own room.** This arrangement promotes an ideal organization and administration of the graded curriculum and is greatly to be desired wherever it is possible, although in most schools, as at present situated, it is of course impracticable. These departmental rooms should be so planned as to allow the placing of the various grades in separate rooms. For example, the Primary room should be so planned as to be easily subdivided into three smaller rooms, one for each grade. The division of departments may well be into grades only, up to the Intermediate Department, in which the three grades should be subdivided into classes. That is, in the Beginners', Primary, and Junior Departments the grade may constitute the unit, but in the Intermediate Department, and beyond, the class should be the unit, thus placing a smaller number of pupils under the care of a teacher and allowing an opportunity for that close personal association which is so essential during the crucial years of adolescence. The Intermediate room should therefore be large enough to allow a separate classroom to each class.

Separate Rooms for Departments and Classes

It is quite impossible for the grade or class to do its best work without a room to itself. When this can not be, each class should be shut off by screens or other temporary partitions. In some cases heavy curtains may be used to advantage.

2. The school should meet together for brief opening exercises. An assembly room, which in actual practice will most often be the church auditorium, should be used to assemble the entire school at the opening of the school session. An exception may well be made of the little ones of the Beginners' Department, and probably also of the Primary Department. Beyond this, however, no exceptions should be made. This plan gives a sense of unity and binds the various departments and organized classes to the school and to the Church in a manner highly desirable. These exercises should be very brief, much more so than they usually are at present—as a rule not more than fifteen minutes should be used in this way, in order that the all too brief teaching period may be lengthened as much as possible. The first essential of these exercises is promptness in beginning; the superintendent and chorister should be in their places exactly on time to open the school; better five minutes early than one minute late. The primary purpose of these exercises is worship, hence reverence must be cultivated. The manner of conducting the exercises, the hymns used, the words of the leader,—all should combine to induce the spirit of reverence and worship.

An Opening Service for the Entire School

3. In general, teachers should remain in charge of the same grade. The question as to whether the teacher should thus remain in one grade or advance from grade to grade with the class has been sharply debated in literature and convention. In general, there can be little question as to the advisability of the teacher remaining stationary. As stated above, it enables the teacher to become a specialist in some one particular field. Sunday-school teachers are busy people and can neither be required nor expected to thoroughly acquaint themselves with the entire field of Sunday-school instruction and life. They may, however, reasonably be expected in time to become adept in the field of some one

Teachers for Certain Grades

department or grade. The objection is made that under the old system the class became attached to the teacher and thus by the bond of personal affection were held to the Sunday-school. But did it always work out so happily? As a recent writer puts it: "Suppose the teacher goes into heaven, into matrimony, or elsewhere. Where will the class go? They will go—be very sure of that." Whatever weight this argument has is counterbalanced by the fact that passing from one teacher to another aids in giving to the pupils a distinct sense of advance and by so doing promotes interest and effort.

An exception to this general rule may be made in the Intermediate and Senior Departments. Here a teacher who has shown himself capable of interesting and influencing the pupils should be allowed to continue with the same class through the three grades of the department. Confidence of the pupils in their teacher, personal friendship, and intimate acquaintanceship of the teacher with the pupils are at this period indispensable. These can only exist as teacher and class may be together for more than one year. But this continuance of the same teacher with the class should not extend beyond the limits of the department.

How important, in view of the light shed in recent years upon the period of adolescence, that the teacher who is to be entrusted with the moral and religious guidance of young people of this age have an intimate acquaintanceship with the most important literature on the subject—such an acquaintanceship as can only be attained by giving exclusive attention to this one department! The age is by common consent difficult to deal with. How important, again, that a man who has come through experience to understand and sympathize with adolescent boys, and has attained power to lead and mold them, be allowed the opportunity to exercise continuously this much needed ministry!

4. The best possible facilities and equipment should be provided. Altogether too little attention has been paid in the past to adequate facilities for the work of the Sunday-

school. In plans of architects and committees, the requirements of the Sunday-school have been ignored or given, at the best, slight consideration. Along with increased interest in the Sunday-school and improved methods must go better facilities and more complete equipment. Sunday-school workers themselves have a right to be heard upon this subject, and should insist on the Sunday-school being provided for in accord with its importance to the Church and the kingdom. Some large Sunday-schools now have a building all their own, especially designed for Sunday-school work and elaborately equipped. This is as it should be. No longer should any Sunday-school be compelled to carry on its work in one room of a large church, and that a dark, damp, illy-furnished basement.

Adequate Building and Equipment to be Provided

Careful consideration should be paid to securing graded equipment, proper text-books in sufficient number, and teachers who have been prepared for their work. It would be unwise for any school to endeavor to introduce a graded curriculum without attention being paid to these essentials.

Lesson Outline:

I. Standard of Organization.
II. The Graded School.
  1. What is a graded school?
  2. The necessity of grading.
  3. Objections to grading.
  4. Plan of graded organization.
III. Administration of the Graded School.

Topics for Special Study:

1. Sunday-school architecture.
2. Some successful graded schools.

Topics for Class Discussion:

1. To what extent can a standard of organization be fixed for all schools?

2. State the ideal standard.
3. What officers are essential?
4. What is the relation of the pastor to the Sunday-school?
5. What principles must be given recognition in the fully graded school?
6. What reasons make grading necessary to the best work?
7. State and answer the common objections to grading.
8. Name the divisions and subdivisions or departments of a graded school.

CHAPTER I

CHILDHOOD AND YOUTH

The strength of the Christian Church consists not alone in numbers; not in the value of the property, nor in the magnificence of its buildings or equipment. Its greatest source of power is in a membership of stalwart, intelligent, loyal Christians, who give to the Church a name for Christian integrity and noble living, and join hands in valiant service for Christ and His kingdom. Such a Church can not be constituted of material ready at hand: it must be gradually builded through the years by building boys and girls into strong, stalwart Christian character. This can only be done at great cost and with utmost care.

A Strong Church

I. The Junior Period

The word Junior in the terminology of the Sunday-school has acquired a new meaning. The Junior is that somewhat nondescript person who, having outgrown early childhood, has not yet arrived at the period of adolescence. The years which, according to accepted Sunday-school usage, are termed the Junior years are from nine to twelve inclusive. This gives the Junior Department of the school a term of four years instead of three as in the Primary Department. This division is based upon reasons of physical, mental, and spiritual development.

The "Between" Period

With the little child one may claim acquaintance. He may even attempt to define him. But who would have the temerity even to suggest a definition of the boy whom, for

convenience, we term a Junior? Physical vigor, with accompanying energy, unbounded confidence in self, unlimited admiration for strength, power, and ability all leave strong lines in this composite picture. Lawless, yet susceptible to the most subtle influence; irresponsible, yet carrying limited responsibility with the utmost fidelity; wide awake, active, and alert, the Junior has all the lingering characteristics of childhood, mingled and commingled with those of budding youth.

General Characterization

"It is the age that knows nothing of nerves, that tracks mud over clean floors, that litters rooms, that ignores the proprieties and neighbors' rights, and that seems to exist but for the single purpose of having 'fun,' and making noise and mischief. The small bad boy of fiction, the boy who hides under the sofa to appear at critical moments, who discloses embarrassing facts, and perpetrates startling practical jokes, belongs to this age. He is regarded by his own parents very often with impatience, and he is more than likely rated by some neighbors as a nuisance." (Pattee.)

The Junior period is one of six into which childhood and youth are divided. While the students of this book are for the most part workers in the Junior Department of the Sunday-school, and the primary purpose of the book is to prepare them in a special way for their work with Junior boys and girls, we must not overlook the fact that they can do this work most effectively by knowing something of the periods of human life preceding and following that which is their special subject of study.

II. Other Periods

1. Beginners. The period from three to five years, inclusive, is known as Early Childhood; in the public school it is spoken of as the Kindergarten age, in the Sunday-school as the Beginners' Period, and the children are called Beginners. The pupil of this period has already passed through one stage of his earth life, that of babyhood or infancy, and

has now entered a second. Some of the more marked *characteristics* of this period are:

(a) Activity. The instinctive, purposeless movements of babyhood have given way to intelligent, willed physical activity. The normal child is ceaselessly in motion; he can not be kept still; physical activity is almost his sole means of expressing nervous energy, and is an absolutely essential means of development.

(b) Sense perception. His world is one of sensations, not of ideas. General percepts, the abstract, are beyond his comprehension. He must see and handle in order to learn. His senses are "hungry," he watches everybody and everything with wide-open eyes; he longs to get strange and unfamiliar objects into his hands.

(c) Imitation. He learns to do by imitating those about him; frequently imitation with him seems to be unconscious, perhaps instinctive. Whatever he sees he imitates; he reproduces his world in his own activities.

(d) Imagination. The little child's imagination is very active. He does not distinguish clearly between the real and the imaginary. A child of five may not yet have learned that his dreams are not realities. Much of his world is make-believe: the broomstick is a horse, the chair a wagon, the table a big store. He is never alone, companions of his own creation are his playmates, and imaginary animals his pets. Allied to the imaginative instinct is a tendency to animism which imparts personality to inanimate objects, and makes them creatures of soul and feeling and desire.

(e) Curiosity. The so-called mischievousness of little children is principally a desire to know. Other manifestations are seen in destructiveness and in the asking of questions. From how things feel and how they are made the child's interest extends as time goes on to what they are for, where they came from, and how they came to be.

(f) Selfishness. "All the impulses of the young child are centered in self and the satisfaction of its wants. This

selfishness manifests itself in many ways: in anger, when his wants or wishes are interfered with by others; in envy, when he wishes things which he sees others possess; in jealousy, when he desires for himself the attentions paid to others."

(g) Suggestibility. The little child is extremely suggestible. Small says: "In healthy children suggestibility is (1) a universal condition, (2) high in degree, (3) largely within the control of any one who knows the working of the child-mind."

These characteristics and interests present the key to successful Sunday-school work. The child must be ruled and influenced through these media if at all. Religion can not now be taught as doctrine or as abstract truth. It must be presented through objects (as pictures, or flower, leaf, or seed accompanied by explanation and comment). Impression and atmosphere will accomplish much. Ideal personal qualities in teachers will be a strong influence for good. God should be revealed to the little child as Father, His providential care taught, and His creative activities shown.

2. Primaries. From six to eight years is the period of Middle Childhood. The little child has now become a schoolboy or girl. Characteristics of Early Childhood for the most part persist through this period, some intensified, others weakened. Curiosity is now inquiry, and numberless are the questions asked. The whole mental life has new power and outreach. The child now begins to think for himself. The vocabulary is enlarged. Perception becomes active. Imitation is guided and amplified by observation. The life is less self-centered. Social tendencies are now manifest; companions are more sought than in the earlier years. Activity is not less marked, but is now becoming purposeful. Physical growth, though less rapid than in Early Childhood, still proceeds apace. It is likely to be more marked at the latter part than at the beginning of the period. Some specific *characteristics* are:

(a) Memory. The mind has new power to retain that which is given it; ideas and facts now begin to be held in their relations, instead of disconnectedly. The pupil is now capable of study and the mastery of assigned tasks and lessons.

(b) Self-consciousness, "in the sense of the consciousness of pleasurable or painful feelings associated with himself. These self-feelings of the child are seen in its 'show-off,' in its stage-frights," and in bashfulness even in the presence of immediate members of the family. A very different aspect of the increased consciousness of self is seen in assertion of authority over younger children by commanding, teasing, and tormenting them. The boy especially of this age is not averse to a fight with another boy.

(c) Growing religious interest. God has become more real and the child's belief in Him more definite. The age is one of faith; religious truth is welcomed and accepted with implicit confidence. Primary children respond to teaching concerning the love of the Father and of Christ with a spontaneous, genuine affection.

(d) Active emotions. The Primary child freely expresses his emotions. "He loves as the sun shines, and he tells his love with perfect unconsciousness." He is quick and ready to express his sympathy. He is fun-loving and expresses his joy and delight in his sports, his comradeships, and his gifts with enthusiasm and abandon.

With this artless, trustful, enthusiastic, mentally alert being the Sunday-school surely has great opportunities. Teaching must still be presented in concrete form and in connection with a person. The story is of intense interest, and should be largely used. Handwork will be of much assistance as a means of utilizing activity and impressing the truth. Rightly taught and nurtured the Primary child may be made an earnest, trustful, loving, obedient disciple.

3. The Intermediates. Omitting the period of Later Childhood (treated in detail in the next chapter), we come to

Early Adolescence, the Intermediate period, thirteen to sixteen years, inclusive. It is the time of the physiological new birth, when the boy and girl are born "out of childhood into manhood and womanhood." The body again increases rapidly in height and weight, so rapidly that delicate adjustments between muscles and bones are difficult and awkwardness results. The features are likely to undergo a marked change, and to assume their final type. "The heart increases in size, and the arteries become one-third larger. The skin becomes more sensitive and all the senses are strengthened." Physical strength is increased. The mind also undergoes radical changes: reasoning power is increased, new emotions are born, strange hopes and fears engage the soul. Interests are broadened and increased in number. "It is an awakening time of new possibilities, physical, mental, moral, and spiritual. The highest possibilities of the soul, as well as some of the lowest, are now unfolding." Hereditary influences are likely to now manifest themselves in definite and strong ways. Some of the more marked *characteristics* are:

(a) Consciousness of selfhood. The Intermediate has come into a new consciousness of himself as a distinct individual, the result of his possession of new mental and bodily powers. This is frequently manifested in a new care for his personal appearance, and a new pride in his family relationships and position. It is accompanied by a painful sensitiveness concerning personal appearance, any deformities, and awkwardness.

(b) Social consciousness. "There is a change from the small and selfish interests of childhood to the broader interests of the gang, the community, and, in a vague way, people at large. By fifteen years of age impulses from within to sacrifice for others, and make life a blessing, begin to be felt." (Musselman.)

(c) Instability. "Life is in a state of unstable equilibrium and a touch may move it. The influence of one book, of one friend, of one hasty word of criticism or passing word of en-

couragement may determine the future of a soul." (Lamoreaux.) "Superlatives, slang, and the highest pitches of enthusiasm are common experience, and because action and reaction are equal and opposite periods of depression corresponding to those of exhilaration are almost inevitable."

(d) Desire for fellowship. This is the lonely age. The youth is in a new world and almost a stranger to himself. He is uncommunicative and reticent, but he craves fellowship. He wants no fuss made over him, and despises to be treated like a child; but his heart longs for sympathy, and in his own way he appreciates and reciprocates it.

Nowhere else has the Sunday-school so failed to appreciate and use its opportunity as here. The Intermediate has been misunderstood and misjudged. As a consequence large numbers of boys and girls have left the school during these crucial years. The first need is for a man or woman who satisfies the lofty ideal of the Intermediate. The hero interest is now at its height, and the right sort of teacher may minister to it. Personal relationship between teacher and pupil may now perform its greatest service. "There is no greater blessing that can come to a boy (or girl) at this age when he does not understand himself, than a good, strong teacher who understands him, has faith in him, and will day by day lead him till he can walk alone." Some spiritual crisis during the period there is almost sure to be. For the one who has been a Christian, a strengthening and deepening of the religious life, a renewal of vows, or the choosing of a religious life work. With many others it is the time of first awakening. The largest number of conversions occur during this period. If the Sunday-school loses its hold the life is likely to change for the worse, a change often decided and permanent.

4. Seniors. The years seventeen to twenty, inclusive, constitute Middle Adolescence. Physically, growth is usually about complete at nineteen or twenty, though normally there is a continued increase of strength. By this time the body

should be well under control of the mind. "All of the bodily appetites and impulses are stronger than in the preceding period." Some special *characteristics* are:

(a) Increased reasoning power. The youth thinks for himself. His reasoning powers have developed rapidly during early adolescence. This has been accompanied by a growing spirit of independence and a lessening of suggestibility. It is sometimes spoken of as a period of doubt; it may perhaps better be characterized as a time of testing, each seeking to discover for himself foundations of belief.

(b) Ambitious ideals. Every youth dreams of world conquest. Enthusiasm for achievement in some direction is unbounded. No enterprise is too vast to be undertaken, no obstacles are sufficient to daunt the courage. A summary of the achievements due to the courage, the daring, the determination, the activity of youth would form no small part of the world's record of great deeds. If inspired by high and noble ideals, earlier implanted, youth's ambition results only in good; if Christian nurture has failed to do its work all of youth's daring energy may be exerted in the accomplishment of evil deeds. Eighteen to twenty-five is the age of greatest criminality.

(c) Social nature. Without apology the youth now seeks social fellowship. The social club and the parlor circle have acknowledged charm. The sexes seek each other's company. The homing instinct is making itself felt, and in many instances life partners are now chosen.

The great service of the Sunday-school during Middle and Later Adolescence is to lead the youth out into active, earnest service. Teaching should be intelligent, strong, adapted to the varied interests of youth, and addressed principally to the reason. Though apparently shunning counsel, in many cases the youth will at heart welcome instruction and sympathetic direction. Special courses of study will be found helpful. The Senior Department should organize its classes, and each class should enlist its members in definite forms of

Christian service. Here is the place to introduce Teacher Training into the school's curriculum.

III. The Importance of the Junior Period

Some psychologists affirm that in childhood and youth every action and thought makes a line in the plastic material of the brain; that each repetition of that action deepens the line until in time a groove is formed; that during the years from fourteen to eighteen this brain material gradually hardens until by the time the youth has reached the age of twenty the grooves have become fixed and almost unchangeable. These grooves are an explanation of what we call habits. When the child enters upon the Junior Period his brain has attained full size but is plastic; this plasticity continues throughout the Junior years, but there being no longer the change attendant upon the growth of that organ, by repeated actions the lines are becoming deepened so that a boy or girl comes to the age when the hardening process begins with lines well developed; or, in common terms, with habits well formed. As the adolescent determines the man, the Junior determines the adolescent. Some one has aptly said, "O that sixty could make the choice for sixteen! But alas! sixteen must make the decisions for sixty." True as this is, it is equally true that the choices of sixteen are to a large extent governed by the habits of twelve. A boy who through the Junior age is trained in habits of strict honesty—and strict honesty may become one of the marked characteristics of the Junior age—will come up to the time when the desire to acquire simply for the sake of having is intense, with but little danger of becoming a thief because already the habit of honesty is formed and the other instinct is but temporary and will pass before the deep groove of honesty is obliterated.

The Foundations of Character

He who, during the Junior years, has formed the habit of reverence for God, is rarely turned aside from this attitude, even though for a time he may be disturbed and even tossed

about by the normal questioning of the advancing years. Out of nearly four hundred representative young people of whom the question was asked, sixty-five per cent gave testimony to the fact that they had become Christians before reaching the age of fourteen. This then is the great importance of the Junior Age.

Lesson Outline:

I. The Junior Period.
II. Other Periods.
  1. Beginners.
  2. Primaries.
  3. Intermediates.
  4. Seniors.
III. The Importance of the Junior Period.

Topic for Special Study:

1. Religious experiences of the Junior Period.

Topics for Class Discussion:

1. Give a general characterization of the Junior.
2. Name the marked characteristics of the Beginners' Period.
3. Describe the Primary child.
4. Give a general characterization of the Intermediate Period.
5. Name some specific characteristics of the period.
6. State the principal characteristics of the Senior Age.
7. What makes the Junior Period one of great importance?

CHAPTER II

JUNIOR CHARACTERISTICS

I. General

The boy or girl of Junior age presents a view of kaleidoscopic activity, the rapid movements of which are all a part of a harmonious whole. This period might well be termed energy vitalized. Physically the Junior is an embodiment of almost perpetual activity. Mentally he is reaching out and drawing in like the octopus everything which he can grasp. He absorbs everything he hears, good and bad alike, reads everything that comes within his reach regardless of its quality, investigates everything at hand.

Energy Vitalized

"As according to the Lamarcken theory the neck of the giraffe grew by long continued effort to reach the food supply, so the Junior grows by doing things: doing hard things; and he is never satisfied until he excels his own record and then attempts to excel that."

II. Specific

1. **Physical Characteristics.** This period is one of slow growth but of intense activity. The muscles must have exercise. Physical activity alone will satisfy. This is the age at which "boys and girls have a thousand springs with which to wriggle, but not one with which to sit still." The activity of the little child may be satisfied with mere variety of occupation; not so the Junior. Something hard to do is his demand, and the greater the physical activity the better. He is led by an irresistible impulse to

Activity

test every muscle and sinew, matching strength with strength, and filled with a determination to excel.

At the age of nine the brain has attained its full size, something of the grace and attractiveness of childhood has disappeared, the limbs have lengthened, and the body has become more angular. The rapidly grown muscles now demand exercise, while exercise brings to them strength and endurance. The hardening of these muscles becomes the pride of a boy's life, and girls are scarcely less proud of their ability to show a good muscle. The appetite must meet the demands of increasing strength; boys and girls of this age are always hungry.

Growth

The beginning of this period is usually marked by abounding health.[1] The Junior has little sympathy with the weakling, and his ideal is the man of physical strength and size. There is no physical effort he is not willing to undertake. In the yielding to this impulse to do far beyond his strength he gradually comes to recognize his limitations and at the same time his mind is developing in perception, judgment, and reasoning powers.

Health and Strength

During the latter part of this period parents sometimes notice a sudden and unexplainable loss of vitality, and often the attraction of the big chair and the book becomes greater than that of physical effort. Energy is variable. At times the Junior seems himself, undaunted by any obstacle; again he is listless and uninterested. Such indications demand imperative attention. Out of door life, plenty of nourishing food and long hours of sleep will usually restore his natural vigor before the strain of adolescence touches him.

With the Junior the activities tend toward constructiveness. It is the age of the tool box and the workshop, the age when the yard is lined with railroad tracks and telephone lines, when the girl begins to make cookies, and the doll clothes are

[1] "Health is almost at its best, activity is greater and more varied than it ever was before or ever will be again, and there is peculiar endurance, vitality, and resistance to fatigue."—G. Stanley Hall, "Youth," p. 1.

constructed according to the latest models. It is the time when the heart of many a parent swells with pride as he becomes confirmed in his conviction that John's unusual "knack of making things" can only mean that he is going to be a great inventor. But the energy of this age is not confined to construction alone. It must have opportunity to expend itself in feats of strength and prowess. Almost every normal boy of this age comes perilously near being a hoodlum and every girl a tom boy. Running, climbing, wrestling, Indian warfare, football, and pastimes requiring skill of fingers, all are needed to form the natural outlets for the energy and noise of this age.

2. Mental Characteristics. The age of nine marks approximately the time when the mind, heretofore retentive, begins to display what may be called active memory, or ability to recall what is retained. The memory is likely to be "verbal, mechanical, and abstract." Reaching out after knowledge becomes more marked. Interests are likely to center in inventions, the factory, active games, and such sports as hunting, trapping, and fishing. Social interests now begin to develop, showing themselves in the tendency to form groups and "gangs," and in organization and team movement in games.

Mental Development

The curiosity of the Junior age is still a desire to know and the open gateway for instruction; but, like the activity, it takes on a new form and the Junior not only wants to know "What?" but "Why?" The infant listens with delight to the ticking of the watch placed to his ear; the Primary child "wants to see the wheels go round," but the Junior must take the watch to pieces to see why—what makes the wheels go. He must see into the bird's nest, and know how the bees make honey. It is the time when clocks and clothes wringers are in danger.

Curiosity

This same impulse to investigate, to find out for himself the reality of things, makes of him an extreme literalist. If he has measured the front porch, and it is twelve feet and

half an inch long, it *is* twelve feet and one-half inch long, and any one who states that it is twelve feet long is mistaken. Herein lies a great opportunity: that of cultivating this sense of literalness into a habit of strict and unswerving honesty.

"I read six books last week; how many did you read?" is not an uncommon remark with Juniors. Ask the Sunday-school librarian which department in the Sunday-school makes the largest use of the library, and a frequent answer will be "The Juniors." Go into the public library and spend a few hours, and the proportion of Juniors calling for books may surprise you. "History, descriptive narrative, stories of pioneering, hunting, adventure, invention, trading, and the like are eagerly read. Travel has little interest, while poetry and fiction have varying charm." (Haslett.) Boys and girls of this age must read. They *will* read. While they have their preferences, if they can not find what they like they will read what they can find and everything they can find. In his reading many a boy finds his hero, his ideal of life.

Delight in Reading

In the large majority of cases of boys and girls who have run away from home the cause may be found in the stories of the great prosperity of certain runaway boys, or the romantic adventures of runaway girls. In the juvenile courts many petty thefts, incendiary fires, and cases of vandalism are directly traceable to the books read. Not less is it true that many wayward girls are led to rebel against home influence and authority by the stories of girls who were so superior to their parents that their disobedience was made to seem commendable, while the young folks' stories of parents who have made mistakes in their dealings with their children do not increase the respect of boyhood and girlhood for parents or home training. On the other hand, good stories have been the means of giving a purpose and aim to many lives. Some of the greatest missionaries of to-day date their interest in the work from the reading of a missionary story. Leaders in the various professions have been similarly influenced, and the

lives of untold numbers of men and women have been made sweeter and better by the reading of good stories.

At a gathering of adults each was called upon to perform some "stunt." Several recited long poems or orations; others begged to be excused, saying they could not remember anything. In the conversation which followed it was discovered that every recitation of any length was one that had been memorized in boyhood or girlhood. This incident can be verified by every adult. There seems to be little limit to the amount some can memorize, and the rapidity with which this is accomplished is a constant surprise. It is nature's golden opportunity for treasuring up the sunshine of literature and God's Word where it may glow and give warmth throughout life. It is the time for safeguarding the life against many temptations by garrisoning it with the admonitions, commands, and promises of God. To form the habit of memorizing will extend this memory age on into the years, even though the tenacity of the memory be decreased and its power diminished. To waste this opportunity is to deprive the youth of his birthright.

Ability to Memorize

As the boys and girls can now distinguish between fact and fancy, the imagination comes under the control of the mind. They no longer live so completely in the make-believe world of younger childhood, yet they have sufficient imagination to make very real the stories which they read or hear. It is through the power of imagination, also, that they are able to put themselves in the place of the heroes or heroines whom they admire. Many air castles are built, and in fancy they picture what they are going to do when they are grown up.

Imagination

The powers of reasoning are beginning to be manifest. The Junior has a rapidly increasing knowledge of facts, and begins to compare, to discriminate, and to draw inferences. He is unable to do much with the abstract, but delights in exercising these new powers of his

Reasoning

mind on the concrete. Puzzles, riddles, conundrums, and guessing games are in great demand.

The beginnings of independent thought lead to a desire for independent action. This seems to come much more quickly to some children than to others. Where decisions or choices must be overruled, reason though only slightly developed should be appealed to. Hand in hand with this independence of thought comes a susceptibility to influence so marked that this age is usually termed the fruitful age: as boys and girls may be led almost as one desires if rightly approached.[1]

3. **Religious Characteristics.** The religious life of the Junior will depend in a large measure upon the surroundings and instruction of earlier years. In a great many instances there comes a desire to confess Christ. During the latter part of the period questions and doubts may begin to arise. Careful nurture is needed to foster and encourage the highest aspirations, to teach God's law, and to assist the boys and girls in making right choices.

Above all it is evident that the Junior's religion is not that of an adult.

The Junior worships. He can not help worshiping; but whom does he worship? Primarily an ideal, which might be termed ability, but this ideal is always embodied in a personality, and his hero to whom he pays adoring homage is the man or woman who stands to him as the person who can do the thing he longs to do. Our great obligation to the Junior is to so live and represent Christ that He may be the Hero of every boy and girl in the Junior Department.

Closely allied to the energy which seems to be the especial endowment of the Junior lies the worship of strength and power in any form; the adoration of the hero or the victor, and contempt for one who falls below the standard. A

[1] Cf. Hall: "Insight, understanding, interest, sentiment, are for the most part only nascent; and most that pertains to the true kingdom of mature manhood is embryonic. . . . The senses are keen and alert, reactions immediate and vigorous, and the memory is sure, quick, and lasting; and ideas of space, time, physical causation, and of many a moral and social licit and nonlicit, are rapidly unfolding."—"Youth," p. 4.

boy of eleven at a summer resort had treated a certain young woman in the hotel with but moderate respect. One day it chanced that they went rowing together. The lad, unaccustomed to handling the oars, was surprised to see his companion row with ease for two hours. He made no remarks, but a very noticeable change in his attitude toward her was at once apparent. The railway engineer is likely to hold a prominent place in the boy's admiration on account of the suggestion of both power and danger. To-day he is likely to find a rival in the professional baseball and football player. The soldier is a fluctuating choice, dependent in part on the conditions of peace or war in the world, and the consequent supply or dearth of soldier material in the daily papers.

Hero Worship

But what of the girl? Her heroine is usually found nearer home, and is likely to be the laundress, "who is so strong she can do anything," the sister or neighbor who plays tennis or basket ball, the trapeze performer, or the "flying lady" depicted on the billboard. She reads from choice, and a wise choice, too, the same books as her brother, and longs to be a boy that she too may be a great general or hunt Indians; or she plans to show the world that a girl may be just as strong and brave as a boy.

Thus such doubtful heroes as the prizefighter, the cowboy, or the pirate often hold a supreme place in the thought and affections of this age, but the Junior will regard with equal adoration the Knights of Arthur's Round Table, or the heroes of ancient Greece, if they are brought to him; and the impersonating of Sir Galahad or Launcelot is quite as fascinating as "playing Indian or cowboy."

So the deeds of holy daring and courage of the early Biblical heroes, and the heroic element in the lives of Christ, His apostles, and Christian leaders of later centuries furnish material of the best sort on which this instinct may feed and thrive.

Lesson Outline:

I. GENERAL.
II. SPECIFIC.
   1. Physical characteristics.
   2. Mental characteristics.
   3. Religious characteristics.

Topics for Special Study:

1. The psychology of the Junior age.
2. The books which Juniors read.

Topics for Class Discussion:

1. The influence of hero worship in the formation of character.
2. The susceptibility of the Junior to influence.
3. How account for the physical energy manifested by the Junior?
4. What are some of the different ways in which energy is shown in this period?
5. Describe the mental characteristics of the period.
6. What is to be said of the religious life of the Juniors?

CHAPTER III

JUNIOR INTERESTS

It will be profitable for us to carry our study of the Junior a step farther by noting some of the ways in which the characteristics described in the last chapter manifest themselves in the every-day life of the boy and girl.

I. Play and Work

It has been said that a Junior, if it were possible, would play twenty hours out of the twenty-four. True it is that never yet was found a Junior who had all the time he wanted to play, for it is through play that he finds the outlet for his pent-up energy. It is frequently affirmed that no one of this age ever likes to work; and yet, is there any one who works harder than do these very boys and girls if that work is a part of a game?

The games and plays of this age are open pages of Junior life. No longer does one find aimless running hither and thither; every game has its definite purpose. The players have an end in view, and that end is victory. The very instinct that leads a Junior to measure his strength with every obstacle makes the competitive game one of great favor. The games played are often rough—almost violent; for into them must go the superabundant physical energy.

Games of Competition

"There is no permanent organization—the ball team is improvised for the occasion, and disbanded as easily as formed. The play is individual; each one is for himself. Team play, permanent gang organization, sacrifice plays, and the like are for the next period in the boy's life. The boy throws his whole body and soul into the play, and he reveals himself completely. Often a teacher may learn more of her pupil by

watching him play in the yard for ten minutes than she could have learned by studying him in the school for ten days." (Pattee.) The instinct of hero worship gives to the games of the older boys and girls a peculiar attraction, and we find the tendency to imitation strongly marked.

Games of Imitation

With girls this is the age when it is a great delight to wear mother's dress, arrange the hair in the mode of the older sister, don a big hat, and start out with card-case and parasol to make calls. This same tendency shows itself with the boys in the desire to wear buttons, badges, and pins.

Not less attractive are the games which call for the impersonation of the knights and heroes of other days, and the boy who is impersonating Launcelot, Sir Galahad, Gawain, or Sir Roland, feels a measure of increased self-respect that will not permit of certain little meannesses. For the time at least he must live up to his name.

Constructive Play

The constructive play is not less in its importance, but the great pleasure in this line lies in the construction, not the end. Days will be spent in the making of an ice-boat, which, finished, loses its interest in a few hours. Hours will be spent in fashioning the most elaborate costumes for dolls which will only be laid aside "to play with some other day;" or dolls will be dressed in most fantastic attire, only to be undressed and dressed again.

Play Tasks

Whether they "just hate to work" or "like to do things" depends upon the way in which the tasks are assigned. There is much work that can be done in the form of play, and if tasks are assigned as play a keen interest will be taken in their performance. The Juniors are eager to assume responsibility, and if they are made partners in an enterprise their interest will be as keen as in play.[1]

[1] "Play in its usual forms is manifestly impossible in the Sunday-school room, but the spirit of play is not. There may be rivalry in finding books of the Bible or specified verses; there may be competition as to who shall tell the story most accurately; and there may be constant drawing upon the details of play to illustrate points in the lesson and to teach fundamental ideals of justice and obedience and love."—Pattee, "Elements of Religious Pedagogy," p. 58.

II. Reading

Go with a Junior to a bookstore. Watch him. He walks past the shelf marked poetry, past biographies unless he has before been introduced to them; the histories draw his attention, but he passes on until the titles suggest that he has found stories of adventure, stories of valor or conquest. Here he pauses. He opens the book and looks at the pictures. If these depict fighting Indians, fierce animals, boys in a boat, camping, or in fact anything that in his language suggests that "things are doing," he is soon lost in it; otherwise it is laid aside.

Choice of Books

His acquaintance with people is not very large; those that he does know are just common-place, ordinary folks, and as a rule he does not travel much. His view of life and the world outside his limited vision must come from his reading. His ideals of manhood and womanhood, of the citizen and of the Christian, of his relations to his neighbor and to the world at large, of his responsibility to the State and Nation, and his duty to his parents are all being shaped and molded by the papers and magazines that come into the home, and by the books he reads; and he reads from cover to cover. Every advertisement comes in as part of the formative material in the development of character.

III. Gangs

The Junior's social feelings are rapidly developing. The companions at school or in the neighborhood form themselves into bands, cliques, or clubs. Sometimes there is a regular organization, sometimes only the coming together for play and for "doing things."

The Junior age is the one that may be termed the period of sex antagonism. The boys of this age are inclined to look with contempt upon the girls, partly because unwise custom has determined that girls shall be less free in the out-of-door activities, and consequently less firm of muscle and lithe of limb than the boys.

Sex Antagonism

Many times the only visible sign of this feeling is the absolute necessity which a boy feels to "show off"—to do some remarkable stunt if there is a girl in sight. The girl, on the other hand, must of necessity scorn to recognize any superiority in the boy, even though she secretly admires his prowess and envies his ability.

Each child craves the companionship of others of the same age and sex. The desire is so strong that it is sure to find satisfaction in some way. "The dangers and opportunities growing out of this strong tendency toward a segregation can not be over-estimated." The "gang" may be interested in games and reading within the home instead of being allowed to invent its own entertainment in street, alley, or barn. Undisciplined and unwatched, it is almost sure to form dark plots and plans which only await the larger freedom of youth to issue in evil deeds and even crimes. Guarded by the watchful oversight of parent or teacher, its activities directed, it may become a means of individual development in sympathy, kindness, and good fellowship, and an agency of real social service.

Use of the Gang

What the other boys and girls are doing and saying has a very keen interest for Juniors. They take a frequent inventory of each other's possessions and principles, and parents often hear that "Arthur is allowed to do that, and I do n't see why I can not," or "Helen has one, and I want one too." Whether at play, at work, or at school the companions of the Junior have a powerful influence. In every group or class there are leaders whom the others will follow and imitate. A move into a new neighborhood and a change of companions often makes a great change in the conduct and ideals of a boy or girl. It is difficult to get very well acquainted with a Junior until one knows something of his favorite playmates and companions.

The Influence of Companions

IV. Collections

The instinct of accumulation develops rapidly during this

period. The Juniors desire to own things. Within the period "collections reach their height in quantity and genuineness." Collections of almost every description are made, and the desire to excel lends zest and interest and may well suggest to Sunday-school teachers the wisdom of utilizing this instinct in the securing of pictures for illustrative work, or curios and pictures for the missionary cabinet. Biblical illustrative material of much value may be collected, and a keen zest maintained throughout the task.

Acquisition

V. Out-Door Life

As the years bounding early childhood have passed, and boys and girls become Juniors, they seem to enter upon a stage approximating that of the human race in an early stage of its development. As the savage grows and strengthens through life in the open, so the boy thrives, expands, and develops normally in the great world of God's out-of-doors. At this age when he needs a full half acre of ground in which to turn round, and the great dome of the heavens is the only auditorium spacious enough to accommodate his voice, he finds his hours in the school room lengthened, and these augmented by hours of home study or of practice on the piano or in some other special line, and then one questions *why* he is irritable, restive, and utterly lawless. A girl of ten came into the house one afternoon remarking, "I just must scream!" Her mother replied, "Well, go out in the back yard and scream just as loud as you want to," and she did. Another mother said: "My eleven-year-old boy came home from school the other day. He threw the door open with a bang, stamped across the room, through the house and up stairs, went into every room, then down stairs and out again, yelling at the top of his voice at every step." Why? For the sheer delight of making a noise and as a means of "letting off steam."

Desire for Free Out of Door Life

A mother recently in great distress appealed to a friend for advice concerning her ten-year-old boy. She said, "He

is cross, irritable, and restless, and I can not interest him in anything." The first inquiry was as to his health. Being satisfied that the trouble did not lie there, the following conversation took place: "Where do you live: in what kind of a house?" "A third flat in a downtown district, but a very nice neighborhood." "Have you a room in the basement that John can call his own?" "O no, we have no basement at all." "Have you a back porch?" "No." "Can you use the roof of the building?" "O no!" "Where, then, does John go when he just must shout at the top of his voice?" "O, he never does that! He must not make any noise or he will disturb people in the other flats." "What has he to play with?" "O, I get every game I can find. He has a whole drawer full, and I play with him when I can get him to play." "What games for instance?" "Bunco, Flinch, Authors, a Flag game, and many others." "Has he a set of tools?" "They make too much dirt for the house." "Has he any mechanical toys?" "They are too noisy." "Does he care for out-of-door sports?" "Yes, he loves to be out of doors. I do let him go down to the sidewalk once in a while, but I can not allow him to play in the streets. And then when he does get out he often runs round the block twice without stopping, and when he comes in he is so noisy and boisterous I do not know what to do with him." "Do his companions come to your home to play with him?" "No-o, he has his friends at school but I do not like to have him play with other children. I do not know what they will teach him."

Poor boy! An extreme case? Possibly, yes; but a true one, and in one form or another true of many boys and girls in so-called better homes.

Restraint there must be, but a restraint that manifests itself in the direction of the activities rather than in their repression. Out-of-door life, freedom for the expression of the effervescing energy, in both noise and activity, opportunity for the exercise of the developing muscles and brain in di-

rected activities are the open sesame to normal, happy, growing later childhood. The Sunday-school teacher who can join his class in picnics, excursions to park and forest and field, bringing them into nearer fellowship with birds and trees and flowers, will not only be ministering to an elemental need of their natures, but will by so doing enter into their lives to an extent not otherwise possible.

VI. The Significance of Characteristics in Character Development

What possibilities of development inhere in the characteristics of the Junior! Could this be considered on only one side, it would furnish a very fruitful subject, but one can not stop there. Considered on both sides it is freighted with the weightiest significance. Range even the outstanding and most important characteristics in line, and look at first one side, then the other.

Activity—*undirected:* roughness, hoodlumism, vandalism, brutality, crime; *directed:* strength, health, athletics, invention, manliness, character. Hero worship—*unguided:* admiration of brute force, lawlessness, disrespect of parents, irreverence for things holy, formation of evil habits, low ambition, ideals that degrade, taste for pernicious literature, cigarette smoking, drunkenness. Hero worship—*guided:* high ideals, emulation of noble characters, formation of right habits through emulation, pure thoughts, the formation of a taste for good literature, a spirit of reverence, and the development of a strong character.

Possibilities of Development

The same soil may yield the bitterest herb or the sweetest flowers. The same characteristics may, nay, must build or undermine character. The Junior age is not alone the time for the formation of habits of action, but of thought. The whole mental life of a man is being determined in the brain of that boy, and as a man thinketh in his heart so is he. He may be forming the habit of thinking clearly, quickly, and

accurately, or of simply letting his mind wander, calling it to a halt when something demands his attention. He may be making his mind his servant, or he may be becoming its slave and thus putting himself in the power of every temptation. The formation of right habits of action, important as this is, must take a second place to the formation of right habits of thought.

Literalism, as has been suggested, may be developed into a keen sense of honesty and strong adherence to the truth, or it may develop into undue attention to petty details, self-righteousness, or arrogance. It may develop into a recognition of the high and the noble in others, and into an emulation of those virtues, or into a contempt for the failures of others that will result in bitterness, pessimism, and distrust.

The play instinct may make the hard-working, light-hearted, cheerful being who makes the best of everything and always has a good time, or it may make the idle, shiftless tramp.

The instinct of emulation may lead to such a desire for pre-eminence that truth, honor, friends, even character must yield to it, or it may place one in the front ranks in his school life, make of him the steady plodder but constant climber in business, respected by friends and honored by all.

These characteristics are vitally connected with every phase of the life of the boys and girls of to-day who are to be the men and women of to-morrow.

Lesson Outline:

I. Play and Work.
II. Reading.
III. Gangs.
IV. Collections.
V. Out-Door Life.
VI. The Significance of Characteristics in Character Development.

Topic for Special Study:

1. The relation of interest to education.

Topics for Class Discussion:

1. Describe the play of Juniors.
2. What kind of reading is the Junior likely to choose?
3. What is the importance of his reading?
4. Why should attention be given to the choice of companions?
5. How may the instinct of acquisition be utilized?
6. Why should out-door life be encouraged?
7. Why is it important that Junior characteristics be known and attention given to their development?

CHAPTER IV.

THE SUNDAY SCHOOL AND THE JUNIOR

After studying some of the characteristics, interests, and needs of the Juniors we turn to the Sunday-school to consider next, in a somewhat general way, what this institution may be expected to do for these boys and girls, and the means by which it is to be done.

I. What the School Is to Do

1. **Some deficient answers.** What is the place of the Sunday-school in the life of the child? Ask this question of the average parent, and in many cases, if the parents are honest, the reply will be, "It is a place to keep him out of mischief for an hour or two on Sunday," or, "It gives him something to do on Sunday," or even as one parent said, "Attendance at Sunday-school gives a child an air of respectability." A large number would reply, "Sunday-school is the place where the children study their Sunday-school lessons." Alas! in the majority of cases this is too true, for few do any studying outside of the Sunday-school hour.

In the eyes of the Church the Sunday-school is the Bible school of the Church, where Bible instruction is given by the most competent teachers that can be secured, according to prescribed methods.

To the average child, Sunday-school is either a place where he must spend an hour on Sunday because his parents insist, or a place where he delights to go because there he finds his teacher, hears fine stories, or has such a good time. Some children will say it is where they learn about Jesus;

but the child less than the parent realizes what the Sunday-school is really intended to do for him.

Ask a group of Junior teachers what their ideal of a Junior Department is, and you may know largely what that department is accomplishing before entering the room. The ideal of one may be every pupil in his place on time, and you will find a full class but perhaps little else. The ideal of another may be perfect order, and you will find an orderly class; another may have as his purpose perfection in memory work, and his class will lead in the number of verses committed to memory. Or you may find a teacher with a very undefined idea, who when pressed as to her purpose as a Sunday-school teacher can give only a very hazy and indefinite answer; you will find a class irregular in attendance, spasmodic in interest, and the results as hazy as the purpose. If then the result is dependent on the purpose or ideal, it matters much what that purpose is.

What should be the purpose of every Junior Department? Order? Yes, order is essential, but not the highest purpose. Regular and prompt attendance? These are essential, but not the all-essential. Attention and interest? Absolutely necessary, but they are the means not the end. The teaching of the lesson so that the boys and girls may give intelligent answers? Or the committing of large portions of the Scripture to memory? Each in itself invaluable, but not *the* purpose.

2. The sufficient answer. What, then, is a true and worthy estimate of what the Sunday-school is to do for the Junior child? For all children it should be the place where they become more fully acquainted with God, where their religious natures are nurtured and developed, where they learn to study and love God's Word, the great truths of the Bible being so brought in touch with their lives that they enter into and become a part of them, and where each one definitely avows submission and obedience to the leadership of Christ. Like the great

The True Estimate

converters of the steel mills, in which the various ingredients are brought together and the finished product is steel of various grades, so the Sunday-school gathers together not only the children but the life-giving truths of Christianity, and sends forth as its product Christian boys and girls.

II. How It Is to Be Done

1. Meeting the child on his own plane. The only means by which such a result can be attained is by taking the child where he is and fitting the truth to the developing characteristics of each year, thus directing the development. In this, as we have pointed out, is the significance of graded instruction. For example, if we begin with the frequently mentioned characteristic of energy, and follow on considering the characteristics of the Junior age, we will see that there is not one but that affords a way by which the child may be touched by the Sunday-school, nay, more, not one but must be touched by the Sunday-school with the spirit and truth of Christ if the strongest character is to be developed. The Sunday-school is one of the appointed agencies for touching boy and girl life at every point, and standing to that life as the training team stands to the athlete. It touches his energies and the boy discovers that physical strength aids in building a strong mind and a strong character; that that body must be kept pure and free from evil habits, if it is to continue strong, and that even physical strength itself is to be consecrated to high and holy service.

2. The influence of personality. The Sunday-school in its personnel of officers and teachers stands to the Junior for Christianity. One of the first essentials in a teacher of Juniors is "a personality that shall meet the conditions of hero worship."

If the boy comes into the school week after week and finds the Junior teaching force nine-tenths women, he soon forms the opinion that Christianity is a fine thing for women and girls but unnecessary for men, and his teacher notices

an unaccountable restlessness and irregularity in attendance. Later, he is very likely to join the "three out of five" who drop out of Sunday-school and are lost to the Church and Christ. If, on the other hand, he sees in the Sunday-school the men who stand to him for that which is worth while, successful business men, strong manly men, he unconsciously straightens up as he walks into Sunday-school beside one of them, and realizes a feeling of pride in belonging to the same organization.[1]

Men as Teachers of Boys

In these days of much discussion of the "boy problem," we must not forget that there is also a girl problem. It is not enough to have the girls present in the Sunday-school and Church services, but they, too, need to come in close touch with the personality of fine noble women whom they will admire and imitate.

Possibly the Junior Department has no more important function aside from its first great purpose, than that of impressing the manliness and womanliness of Christianity. The Junior has a growing contempt for things childish, which term includes anything and everything related to the Primary Department. This attitude, while not so apparent in the first and sometimes the second year of the Junior Department, is strongly manifest during the later years. This is the age when a boy is "too old to carry a Bible to Sunday-school," and when his respect for that organization is greatly increased if his penny gives place to the nickel. There is probably no other period when strong manly men and womanly women have the influence that they possess at this time.

The Dignity of Christianity

3. The investment of time and interest. A strong and noble personality, while indispensable, is not enough in itself. It must be made doubly effective by being brought into fre-

[1] "Some day the Church will give to every boys' class in this and succeeding periods a trained Christian man to be hero first and then teacher, for no boy aspires to be like a woman, no matter how much he may love her."—Lamoreaux, "The Unfolding Life," p. 147.

quent contact with the pupils, and by going out to them in sympathetic interest. The teacher's influence can be doubled, yes, trebled or even quadrupled, by week-day meetings with the members of the class.[1] If he is so situated that it is possible to bring the class together in his own home occasionally, and also meet them in their homes, he will not only be making use of the power of association to increase his influence, but will also be forming an acquaintanceship with them not otherwise possible, which will greatly assist him to teach intelligently, as well as forging a bond of friendship which will be an additional aid of unmeasured value. It must be borne in mind that the teaching of religion in terms of words and ideas is always more or less vague; in terms of a beautiful and noble character it becomes concrete. President H. C. King, a prominent educator of our times, constantly emphasizes this. A characteristic statement from him is, "I would not decry teaching, but I would emphasize that no teaching of morals and noble ideals by precept is quite equal in effect and influence to the bringing of a surrendered personality into touch with a truly noble Christian soul." "In this is to be found an explanation of the effectiveness of many teachers whose knowledge of the Bible is deficient, and who sadly lack training in methods and principles of teaching, but who do possess a vital religious life and show forth the graces of a true Christian character. Handicapped as they are by their lack, yet they are valuable and successful workers because of their rich influence upon the boys and girls with whom they bring themselves into close association from week to week. 'The most conserving and inspiring of all influences is love for a holy person.'"

4. **Instruction.** The wise Junior teacher realizes that

[1] Cf. Lamoreaux: "Discipline of these independent, outspoken boys and girls is easy if the teacher will only lay hold of the heart instead of the coat collar; but, alas! the latter method takes less time. The world holds nothing truer or sweeter than the love of a child of this age, free as it is from all affectation and policy, and it is there in every heart, awaiting the touch of the teacher who can find the hidden spring. The contact on Sunday is not sufficient, however, to reveal it."—"The Unfolding Life," p. 148.

songs, prayers, and various exercises of the Sunday-school session all have a distinct teaching value, and plans carefully for each. But the supreme service of the hour comes in the presentation of the lesson. There as the Scriptures are studied, the lesson stories told, and questions asked and answered, the pupils are led step by step to a stronger grasp of great religious truths and to a more devoted following of the Master. The teachings given in the Primary Department take on new meaning when presented again in the light of the Junior's intelligence. The wonderful Book has messages for the boys and girls as well as for adults, and the lessons learned during this period have a two-fold value. They are food for the present-day needs, and also a preparation for the future. Care should be taken to make the work as thorough as possible. If facts are to be presented they should be clearly understood by all. If Scripture passages or hymns are to be memorized, they should be drilled upon until they can not be forgotten. If great truths and principles are discussed, then frequent reference to them should be made as new lessons come which illustrate these truths. A few things well taught and understood mean vastly more than a great mass of confused facts and fancies.[1]

5. Training in service. The religion of boyhood and girlhood is largely a religion of activity. The boy has not yet passed the point where he "does first and believes afterward," and the natural inference is that this is the age to form the habit of service by training in Christian activities. There are many little duties in the school which can be performed by the Juniors and they delight in being helpers. The Messenger Service organized in many Sunday-schools is most excellent in principle, as it forms the habit of being "hewers of wood and drawers of water" in God's service.

[1] Cf. Hall: "It is the age of external and mechanical training. Reading, writing, drawing, manual training, musical technic, foreign tongues and their pronunciation, the manipulation of numbers and of geometrical elements, and many kinds of skill have now their golden hour; and if it passes unimproved, all these can never be acquired later without a heavy handicap of disadvantage and loss."—"Youth," p. 5.

It is a great thing to know how to set other people to work. One Sunday-school superintendent was heard complaining of his many burdens. He had been in office for sixteen years, and had devoted much time to the work. The visitor in his school was greatly impressed with his faithfulness but doubted the wisdom of his methods. The good man tried to do everything himself. He arranged the chairs, passed the books, led the singing, read the lesson, made the prayer, hunted up suitable teachers. Indeed, so rushed was he during every minute of the session that it is no wonder he found the work a burden. During all the years he had never tried to train workers. As the visitor looked about the school he saw a class of bright-faced Juniors, and knew that they would have been delighted to have passed the singing books and arranged the chairs, if they had been asked to do so. By beginning with such small things and then gradually increasing responsibility, competent workers are developed.[1]

The question is frequently raised, "Why do so many young people leave the Sunday-school?" A careful study of the subject shows that one of the causes of the exodus is that these young people have not been trained for service, and then given some work to do.

This is the time to form the habit of enthusiastic interest in the great benevolent enterprises of the Church, and as interest grows by activity, it is also the time to form the habit of giving for these interests. The unavoidable outgrowth of this must be the formation of the habit of systematic giving.

Giving

[1] "If the pupils are to be trained for Christian service they must early begin to do that service. . . . The service a pupil renders by way of work as usher, assistant secretary, sick visitor, monitor, page, musician in the orchestra, while worth much to the school, means even more to him. It is the most valuable part of his religious education. . . . We will no longer hear the complaint that there is a lack of men seeking the ministry if the pupils begin their ministry with their studies and develop it naturally with their developing lives; this also will be true in regard to all the offices of the Church. The pupils must learn by doing, entering into knowledge by the door the Master pointed out, 'If any man willeth to do His will, he shall know of the doctrine.' "—Cope, "The Modern Sunday-school in Principle and Practice," p. 122.

In regard to the question of social life and amusements, in this the Junior Department of the Sunday-school may play an important part through indirect teaching and by keeping ideals of wholesome fun, enjoyment, and social life before them in such a way as to give honest and pure sports the paramount interest which they naturally have for boys and which they may have for girls.

Social Pleasures

The development of the social instinct gives to the Junior teacher the opportunity to cultivate a sense of ownership in the Sunday-school that is a strong factor in holding the pupils to the school when a feeling of restlessness seizes them. The *esprit de corps* of both school and class should be strengthened as far as possible. As has been said in the preceding chapter, it is the age of "belonging;" it should no longer be, if it ever has been, *The* Sunday-school, but *Our* Sunday-school, *our* books, *our* library, *our* officers. When matters of special importance to the school or department come up, give the boys and girls a part in them; if there is a special cause for anxiety, let them share it that they may feel that they are needed; that it is indeed their school.

Ownership

Lesson Outline:

I. What the School Is to Do.
   1. Some deficient answers.
   2. The sufficient answer.

II. How It Is to Be Done.
   1. Meeting the child on his own plane.
   2. The influence of personality.
   3. The investment of time and interest.
   4. Instruction.
   5. Training in service.

Topic for Special Study:

1. The place of influence in elementary education.

Topics for Class Discussion:

1. What are some of the ideas commonly held as to the purpose of the Sunday-school?
2. What is the Sunday-school to do for the Junior?
3. What is the importance of suiting instruction to the stage of development of the child?
4. What part does personal influence play in the work of the Sunday-school?
5. Should a teacher meet his class during the week?
6. To what extent is the work of the school one of instruction?
7. How may the Juniors be trained for future service?

CHAPTER V

ORGANIZATION

Organization and system are terms that have come to be almost synonymous, and the two S's, system and success, are so closely interlinked as to be interdependent. Of a truth, there can be little success without system. Of the necessity of a general organization, therefore, there can be little question.

I. The Graded School

If organization implies system, system none the less demands regulations dependent upon certain likenesses. A business that is systematized groups in certain departments lines of work that must be handled in general in the same way; these departments in turn are placed in the hands of people especially qualified for these lines of work. In a home in which there are children of different ages, where the work must be done by the family, the work will be divided, certain portions to be done by different members at different times; but in this division the work required is adapted to the ability of the one selected to perform it. To-day in our secular schools this systematizing or grading has advanced from the old method of the district school, where the nearest approach to grading was that when a pupil had completed one book he was advanced to another, to the close and complete grading of our public school system extending from the kindergarten through the university.

The System Recognized

The Church has been slower in recognizing the need and wisdom of grading. The old adage that "Grandfather's re-

ligion is good enough for any one" for a time blinded our eyes to the fact that as grandfather's coat, which was good enough for any one, needed to be cut over and refitted before it could be worn by Tom or Jim, so an organization fitted for adults needed to be adapted to the mental and spiritual capacity of Mary and Frank.

Early Attempts at Grading

For some years an attempt has been made at a general grading, and in the majority of schools in the past two decades the Primary Department has been separated from the main school, even in cases where all must meet in one room and be seated in the regular immovable church pews. The necessity for a separate room and different methods for the Primary Department has long been recognized. As this need has been met to an increasing extent it has served to strengthen the conviction that a more perfect grading was necessary to the best work in behalf of growing boys and girls.

A Modern Graded School

Thus the subject of grading has come to be uppermost in the minds of Sunday-school leaders in recent years, and the result of counsel, deliberation, and many prayers is the present graded Sunday-school. This model graded Sunday-school of to-day has seven departments: The Cradle Roll for children under three; the Beginners' Department, covering approximately the years from three to five, inclusive; the Primary, from six to eight; the Junior, from nine to twelve; the Intermediate, from thirteen to sixteen; the Senior, from seventeen to twenty, and the Adult Department, over twenty. Each of these departments between the Cradle Roll and the Adult Department is again divided into one-year periods. This assigns four years to the Junior Department, these to be known as the First Year, Second Year, Third Year, and Fourth Year Juniors.

At first glance the average superintendent is appalled. Such a scheme seems utterly impracticable, and to be carried out only in large schools with the most perfect equipment.

Any plan that is worth while must be ideal, and no ideal is easy of attainment. The plan proposed does not presuppose the immediate fulfillment of every detail, but it does present a plan for careful grading of the pupils and for lessons adapted to such grading, in the firm belief that a beginning may be made toward the realization of this ideal in every school.

Such a plan of grading at once raises a question in regard to teachers. If the children are to be regularly graded and advanced from one grade to another, shall the teachers advance with them?

Teachers

Again we turn to the secular schools where a great effort is made to secure teachers who are specialists in the grade in which they are teaching. This, too, should be the ideal of the Sunday-school: Trained teachers for each department, who year by year shall become more effective through study and experience in working with children of the same age. Our ideal for the Junior Department is the teacher who, by retaining her position, allowing the class each year to pass on, becomes an expert in the teaching of the lessons for that year. In cases where this ideal can not be reached a teacher may advance with her class through the four grades, but remain in the Junior Department when the class is promoted.

At first this ideal may seem to have many disadvantages, as the training of the Sunday-school is not primarily of the intellect, and success is dependent so largely on the personal relationship of teacher and pupil; but the difficulty is largely due to custom. When the old way is forgotten it will be found that this same strong personal touch may be established under the present method.

Many are at a loss as to how to effect such an organization.

How to Organize

Marion Lawrance suggests one of the best methods, namely: Call the teachers together, present the plan in full, and call for a free discussion. In the majority of schools the plan meets with opposition, but if handled wisely the desirability of such or-

ganization gradually forces itself upon the minds of the teachers. Discuss this at successive meetings, if necessary, until there is unanimity on the subject. Then ask the teachers to present it enthusiastically to the pupils and discuss it with them. An action taken by the pupils themselves in a rising vote will do much to secure their co-operation when it comes to the matter of classification.

The next step will be a complete enrollment of the school as to age and school grade, followed by the division into departments, the different departments being seated in assigned sections of the room, no change being at first made in classes except as certain ones may be in the wrong department. These should be transferred at once and temporarily assigned.

Basis of Grading

Age to a certain extent must be the basis of grading in the Sunday-school, for one reason because the material of religious education does not offer the same opportunity for examination and marking as the materials of secular education. Age alone, however, as has been pointed out in the introductory chapter, can not be made the sole basis of determination. As a rule children of the same age are approximately of about equal mental development, but where a boy or girl is graded in school two or three years beyond the average boy of his age some adjustment must be made. No rule can be laid down, as each such case must be treated individually.

When grading is introduced the separation of those who have been for several years in the same classes, or who are chums, is sometimes a serious matter, and it may at times be wise not to force such changes immediately. If there is general feeling of opposition on the part of the pupils, it is well to propose that such re-classification take place at the end of a certain period that they may agree upon. They will then be ready for it. In individual cases it may be necessary to await an opportune time.

One girl more advanced and older than her chum posi-

tively refused to be transferred; to insist would have driven her from the school. After using every effort to persuade Mary to change her mind the superintendent wisely waited. After a few months a new girl entered the school; she was an entire stranger in the class to which she was assigned, but was acquainted with Mary. The superintendent saw her opportunity, appealed to Mary on the ground of the new girl's loneliness, and secured her consent to be transferred that she might look after the new girl.

II. An Organized Junior Department

What has been said in general on the subject of organization may be said in particular of the organization of the Junior Department. The extent of the organization of this department will depend largely upon its relation to the rest of the school. If the entire school, or all but the Primary Department, must meet in one room and hold all general exercises together, a much simpler organization will be necessary than if this department has a separate room and separate session. If the school is so small that it is a simple matter for the school secretary to keep the records of all departments, a complete corps of officers for the Junior Department would be so much unnecessary timber. On the one hand the school must be guarded against over-organization; on the other hand, against too little machinery for effective work.

Organization

The ideal Junior Department will meet in its own room and will be organized with its Superintendent, assistant, membership secretary, treasurer, teachers, and assistants or helpers, all of whom shall be regularly elected. If the department meet in the room with the rest of the school it must still have its Superintendent, who will have the oversight of the work that is strictly departmental work both in connection with the lessons, the promotions, and the social work.

There must be, as has been suggested, a complete enroll-

ment of the pupils, giving age and school grade. The pupils should be classified according to years, placing boys and girls in separate classes, yet disturbing the existing classification as little as possible. This will ideally place eight or more classes in the Junior Department, one each of girls and of boys of each year. In the smaller schools to do this would make some of the classes too small. There is little enthusiasm in a class of less than five or six members, and where such a division would make the classes too small it will be better to combine them. How shall this be done? By combining the two classes of the same age and thus putting boys and girls together? Never, in the Junior Department, if you wish to maintain interest and order, and hold the boys. Rather combine the girls of nine and ten, and those of eleven and twelve, and the boys in the same way.

Classification

Classes of Juniors preferably should be less than eight and in some cases six may be the maximum. As soon as the maximum is reached both teacher and superintendent should occasionally refer to the fact, that it may be understood that no new pupil can be assigned to that class.

Every new pupil should at once be taken to the Sunday-school Secretary of Enrollment and Classification, by whom he may be assigned to the right department. As a rule the departmental superintendent is the one best qualified to place the new pupils in classes.

A very convenient plan is to have one ungraded class in which all new pupils are placed for two or three weeks until it can be carefully determined just in which class they properly belong. During this period the superintendent can study the pupil's needs and also consider the class and teachers to find out where these needs can best be met. The teacher who has the gift of making people feel at home is well adapted to this class for newcomers. Of course in a small department the problem of placing new pupils is not so difficult, as there is usually but one class into which they can go.

If the pupils understand that there is a definite plan for the assignment to classes there will be little trouble or dissatisfaction. An effort should constantly be made to build up the entire department rather than a single class.

Promotion

Pupils should be promoted on an established basis each year, in a regular promotion service, which may form part of the Graduation Exercises. Whether the Graded or Uniform Lessons are used, a definite amount of work should be expected of the Juniors each year. Thus the promotion will be based partly upon attainments and partly upon age. The Juniors' ambition to follow those older than themselves makes Promotion Day a memorable occasion. A love of rewards and of recognition gives added value to the certificate granted to those who have done the required work.

Relationship to the School

The one danger in departmental organization is that each department will come to feel itself an independent school. The Junior Department is but one section of the school. The superintendent of the school is the chief officer of that department, and all plans should be submitted for his approval. The records of this department must be reported to the secretary of the school and form a part of the school record. The offerings, unless otherwise ordered by the Sunday School Board, should pass through the hands of the Sunday-school treasurer, and in cases where funds are otherwise expended vouchers for the same should be filed with the treasurer that they may become matters of record.

The interests of the school must be the interests of the department, and a definite effort should be made to keep the school a unit.

Much has been said on the subject of class organizations. Much may be said on both sides. A Junior loves to "belong." The mere fact of belonging is a strong lever in holding his interest, and for this reason many things may be said in favor of class organization, yet the following case

is not entirely suppositious. One teacher feels that something is needed to stimulate the interest in her class, and to make the attendance more regular. She organizes them.

Class Organization

She is a woman of some leisure and can easily give an afternoon a week to a social time with the class. She opens her home. Her relationship with her class is ideal. They are regular at Sunday-school, faithful in the performance of their work, largely because she can follow it up each week.

The teacher of the next class is a man whose hours of business take him from home from seven in the morning to six at night, and often far into the evening. He is just as much interested in his class, may be a better teacher; he would be glad to afford his class the same social life as that of class number one, but it is impossible. What is to be done? Class number one feel that they are *the* class in the school, and the problem of every teacher is increased. Many teachers might greatly increase their efficiency by following the example of teacher number one, even if he or she could go only half way; but the question arises whether the real purpose of the department would not be more nearly accomplished if this teacher would extend her organization to include all the girls of the department, or of the year to which her class belongs, if the department is a large one, and a similar organization be effected for the boys, in order to avoid establishing an aristocracy among classes that will make it almost imperative that the teacher as well as the class be graduated into the next department if the class is to be held. This would not in any way diminish her opportunity to do for her individual class as a class everything in her power, but it would give all the classes an opportunity to share in the good times in a way that would increase the unity and effectiveness of the department.

The organization of classes not so much in the interest of the activities as for the betterment of the class itself sometimes proves very effective. The class spirit is strengthened,

order and attention are improved by the partial self-government which is the natural outgrowth of such organizations, and a spirit of individual responsibility by the class as a whole is created, especially among the officers.

Class secretaries may keep the records of honor markings and other details that are peculiarly class interests, and committees may be appointed to look after absentees and do other special work. This kind of training is always very helpful. The number of week-day meetings of an organized class or department will depend upon conditions and also upon the other organizations or clubs to which the Juniors may belong.

Care must be taken that the machinery of organization does not become burdensome. A simple plan well and happily carried on is far better than an elaborate one which may be adapted to adults but is too cumbersome for the inexperienced boys and girls. Whatever plan is adopted it is well to have frequent changes of officers, as this keeps up the interest and gives each one the different kinds of training.

Lesson Outline:

I. The Graded School.
II. An Organized Junior Department.

Topics for Special Study:

1. Teacher specialization.
2. Segregation of boys and girls.

Topics for Class Discussion:

1. Organization in business and in secular schools.
2. The gradual adaptation of grading in Sunday-schools.
3. Outline the plan for the complete grading of a Sunday-school.
4. State objections to and advantages of graded teachers.
5. How best to go about grading a school.
6. To what extent should the Junior Department be organized?
7. State the important points concerning classification.

CHAPTER VI

GENERAL DEPARTMENTAL EQUIPMENT

One of the noticeable features of present-day Sunday-school work is the improvement in equipment. Yet there are few Junior workers who have all the things they desire, and many are greatly handicapped by the conditions under which they work. What is possible in one place is quite out of the question in another, so the only rule that will fit all schools is, "Get the very best that you can."

I. The Room

1. **The ideal plan.** The ideal for the Junior Department is a room so situated that it may be entirely separated from the main room of the Sunday-school for the regular service, and yet so arranged that the two may be thrown together for special occasions. This at once suggests the problem of most schools, that of the interruption in the work of one department occasioned by the music and singing in the other, and opens the question as to whether it is not preferable to have the rooms entirely separated by sound deadened walls, or in another part of the building.

Separate Room

At the present day when the grading pendulum is swung to the extreme limit the weight of favor is quite liable to be on the side of the entirely separate room, but a realization of the importance of the developing social instinct at this age will make the more conservative student feel that a close touch with, and an occasional participation in, the exercises of the advanced departments will furnish an impetus to the work of the Junior Department that must not be

undervalued. The general music of the Junior Department will not differ materially from that of the main school, and if it becomes necessary the two rooms may be thrown together for the opening songs; especially if the school has a large orchestra.

The ideal room for the Junior Department, then, will be a separate room large enough so that the classes need not be crowded, for the power of elbow electricity is a strong incentive to disorder at this age. Where the sectional plan of grouping all the classes of each year under one teacher is followed it will necessitate the division of this room into four rooms that each teacher may be enabled to carry out to best advantage the teaching of her section. These sectional rooms will obviate the necessity of class rooms. Otherwise the room should be provided with small class rooms, by means of movable partitions, which separate classes from each other but throw all open to the platform, or by means of curtains or screens. Each class room should be well lighted and of such size that the class may be comfortably seated about a circular table large enough to accommodate the entire number. The ideal room will have an ante-room for caps, wraps, and rubbers. This should be so arranged with hooks that each Junior may have his own hook.

Size and Arrangement

Ideal arrangements will include a geography-room. This should be separate from the various departmental rooms of the school, and may be used in common by the Junior and Intermediate Departments. It should have ample blackboard space, and its equipment should include a sink with running water, sand tables, and tables for map making. Such a room will be found a great convenience for the teaching of geography and for various other forms of hand-work.

2. When a separate departmental room is impossible. Having decided upon the ideal room for the Junior Department, it will be well to consider the possibilities of the average school, which instead of having ideal arrangements must

adapt itself to existing conditions. There is usually to be found one large room, with possibly a separate room for the Primary Department, and in some cases one or more small classrooms. Here the Junior, Intermediate, and Senior Departments must of necessity meet in the same room. In such cases distinct departmental work in opening or general exercises is well-nigh impossible, as even with temporary partitions the sounds would carry enough to cause great confusion. For the Junior Department, however, the separation of the classes by screens or curtains for class work is very desirable. Even when the room is seated with pews, wires may be stretched without disfigurement and curtains drawn between the classes. If the room be a regular Sunday-school room poles may be so adjusted that curtains will divide the room into a number of classrooms; or folding screens, covered with burlap or denim, may be arranged to very effectively separate the classes. The separate class rooms not only serve to prevent the distraction of attention, but give opportunity for the use of blackboard, maps, and pictures in the individual classes.

3. Care of the room. Too much importance can not be attached to the matter of the temperature and ventilation of the room occupied by Juniors. Restlessness, a general hum of disorder and inattention, frequently indicate the over-heated room as accurately as does the thermometer, and when such a condition begins to manifest itself it is wise to inspect the mercury at once. Listlessness and lack of interest are equally good indications of a heavy atmosphere. In these days when the public press is doing so much to secure the proper ventilation of all buildings used for public gatherings, every Junior Superintendent should be alert to the danger of a poorly ventilated room; the best prepared lesson accomplishes but little in an impure atmosphere. In a crowded room the windows may all be thrown open for a minute or two during the singing without danger to any one, even in the coldest weather, and the air thus kept fresh and full of life.

Ventilation

A room with floors spotless, furniture free from dust, and chairs in perfect rows, ushers one into an atmosphere of order at once, while dust in the corners, an unsightly and untidy pile of papers on the floor or table, and chairs whose zigzag appearance almost makes one dizzy, speak quite as loudly. Order in a disorderly room is almost a miracle.

Orderliness

II. Furnishings

We pass by the schools which must be seated in the church pews, looking for the day when it will be considered as absolutely necessary for the Juniors to have movable chairs, as it is conceded to be for the Primary children. The first and second year Juniors are still unable to place their feet on the floor when seated in the chair of regulation height, and when the department meets in a separate room the chairs should be graded in size the same as in the Primary Department, care being taken to have the chair fully equal to the size of the pupil.

Chairs

The ideal floor covering for the Junior Department is the heavy cork carpet, which can be secured in soft colors and good designs, and which gives an almost noiseless floor. The use of this, however, presupposes that it be kept free from dust, for it shows dust easily. Second to the cork covering is the carpet. It is impossible to keep Junior chairs and Junior feet from scraping on a sound-producing floor.

Floor Covering

If there is sufficient room class tables should be provided. These greatly increase the teacher's success in the using of the maps or small blackboard and note-books. The Bibles may be placed upon the table, ready for use, and the table with the teacher at one side becomes the center of interest. With the present plans for manual work, the table passes into the list of the "can not get along without." The circular table is best adapted to Junior work as it brings each pupil easily within the range of the teacher's vision, and

Tables

also requires less space. The folding circular tables may be purchased in different sizes, and where the room is used for other purposes these are of advantage, as they can be closed and placed against the wall, thus taking up no room. The circular table is not, however, the only one that can be used. The inexpensive pine table, such as is commonly used in the kitchen, purchasable for a small amount, will give good service.

In the purpose of the Sunday-school that which Patterson Du Bois terms "nurture by atmosphere," or unconscious nurture, holds a place hardly second to that of the direct instruction. The atmosphere of the room into which Junior boys and girls enter determines to a large measure the question of reverence and order. Already it has been said that order and reverence in an untidy room are attainable only with difficulty. Attention should also be given to making the room attractive. Barren walls with chipped plaster and defaced paint are not conducive to reverence, no more are inharmonious or glaring colors, whether in wall decorations or pictures. Sunday-schools should never allow themselves to be the victims of would-be friends who, learning that the Junior Department would like pictures for its room, very graciously give any cast-off pictures that they may have.

Pictures

For this department pictures should be carefully selected with a view to their fitness for the room, adaptation to the age of the pupils, and to their unconscious educational value. "Christ blessing the children," beautiful as it is, will not be found in the Junior room, but in its stead the detail head of Christ from Hoffman's "Christ and the Doctors," or "Christ and the Rich Young Ruler." The beautiful motherhood portrayed in the madonnas may still appear, but more sparingly. Here we will not find the picture of the boy Samuel, kneeling with upraised hands in prayer, but the boy John the Baptist; not the finding of the baby Moses in the bulrushes, but Moses with the tables of the law. A pastoral picture where the

shepherd stands out rugged and strong in his tenderness and care of the sheep, the sculptured head of David, and Daniel in the lion's den are all favorites with Juniors. Two of these good pictures are of far greater value than a number that are not carefully selected. Indeed, care must be exercised lest in their multiplicity pictures do not become a drawback instead of an inspiration.

It is well, where possible, to change the pictures once or twice a year to fit the lessons or the seasons. Special subjects, as Washington, Lincoln, the Landing of the Pilgrims, the Signing of the Declaration of Independence, or the Angels and the Shepherds should be hung for special days.

In the selection of pictures the first thought should be of the ideal presented; the next the workmanship. The works of the masters should be chosen where possible; halftones, or sepia print copies of great paintings are far preferable to the average colored picture. The studies should present ideals, the lines be strong and firm, and the subjects represent life and action.

Flag

A United States flag should have a prominent place in every Junior room. This is the age when patriots are made and when the Church can not afford to relegate the training in patriotism entirely to the secular schools, and thus separate it from its religious element. Christianity and patriotism must grow hand in hand. The pledge, "I give my head, my hands, my heart to God and my country, one God, one country, one flag, and the open Bible," should form a part of the opening service on all appropriate occasions. This should be given with the department standing at attention (but *without* "motions") and close with the citizen's salute to the flag.

Instrument

Every Junior Department should have an instrument to lead the singing. Preferably this will be a piano with full, round tone. A piano out of tune, or of a metallic or rasping quality of tone, carries an unconscious suggestion of the hurdy-gurdy and sometimes produces a

similar effect, in a lesser degree. If a piano can not be had the small organ should not be despised. The success with Juniors in the use of any organ will depend largely on the accompanist, for here, as in everything else pertaining to Junior work, there must be life, and the accompanist who can make the music live will insure a hearty response from the boys and girls whatever the instrument.

Miscellaneous Equipment

A bulletin board is a great convenience, and if rightly used will be surrounded by groups of Juniors before and after services. It should be made of some material to which notices and articles can be readily pinned. On this board can be placed announcements, lists of names of pupils receiving honorable mention for their work, titles of new books in the library, pictures of missionaries or of places of interest, and many other things. A secretary's desk and a cabinet for holding handwork materials, objects, and missionary curios are very desirable articles of furniture.

Lesson Outline:

I. The Room.
   1. The ideal plan.
   2. When a separate departmental room is impossible.
   3. Care of the room.

II. Furnishings.

Topic for Special Study:

1. Model Sunday-school buildings.

Topics for Class Discussion:

1. Should the Junior Department room be entirely separated from the main school, or not?
2. How should the Junior room be planned?
3. When the entire Sunday-school meets in one room what provision for Junior needs may be made?
4. Give the most important particulars concerning the care of the room.
5. What furnishings are necessary for the department?

CHAPTER VII

EQUIPMENT FOR TEACHER AND PUPIL

The public schools provide an elaborate array of helps for the teacher's and pupil's use, and the Sunday-school must also recognize the value of these teaching materials.

I. Equipment for the Teacher

1. Workers' library. Many good books are available on the subjects of child study, methods of teaching, Sunday-school management, Bible study, and missions. The reading of these books by the teachers will make them more efficient instructors. No school can afford to be without such a library, for the use not only of the Junior but for all departments.

2. Pictures. Mention has been made of pictures for the walls. They also have an educational value for illustrating and explaining lessons. The teachers and pupils can easily make a collection of photographs and other pictures which will be of great assistance in presenting the lessons. Stereopticon views on a wide variety of religious subjects are now available and will be found of much interest and value.

3. The blackboard. This is an invaluable aid to the teacher. The stationary wall blackboards, where the wall space is sufficient and well located, have the advantage of a firmness that can not be secured otherwise, but do not add to the attractiveness of the room nor afford the opportunity for springing surprises that the reversible blackboard offers. The standard reversible blackboard is more accessible to the

average Junior Department than the stationary board, and possesses many advantages, not the least of which is that work may be put on the reverse side and not be visible till it is needed. The roll board is less expensive, but owing to its lack of firmness is not so satisfactory. For classroom use the blackboard cloth which may be purchased by the yard can be tacked in place and used to advantage. For the individual class, not in a classroom, whether separated by movable partitions or not, the small lap blackboard is valuable. In cases where a blackboard of any kind may not be had, large sheets of manilla paper, with charcoal, crayons, or pencil, may be substituted.

4. Maps. As the Juniors are beginning to study geography they have an interest in places, and it is a good time to locate the Bible stories. The use of maps and photographs gives a sense of reality to the stories which they have heard in the Primary Department. The great drawback to most maps prepared for Juniors is the superabundance of detail. The natural beginning in the development of map interest in the Junior Department is the sand table, so frequently and erroneously assigned to the Beginners' and Primary Department, and the relief map, developed, so far as possible, in the presence of the Juniors. Following this will come the physical map, and later the outline map, giving the outlines of the country or countries, the main geographical and political features, and locating a few prominent places.

Maps mounted on curtain rollers are not only more easily cared for and kept clean, but are interest awakening, as they present the element of newness whenever they are drawn into view. Each class should have its own set of maps. If the department has classrooms and the wall space is sufficient, maps as large as 36 x 58 inches are desirable; but maps half this size can easily be seen by all in a small classroom. For the class using screens these same maps are available as they may be hung on the curtain or screen. For the classes where all are in one room

Possible Provisions

the class maps are none the less essential. These will necessarily be smaller, and if fastened to mounting board can be used to better advantage.

II. Equipment for the Pupil

1. **Bibles.** Every Junior should have his own Bible. If his parents can not or will not get him one, and the school has not the means to do so, enter his name on the errand list and open an account with him. If the existence of this errand list becomes known, people desiring to have errands done will be glad to call upon the boys or girls recommended and the money earned by each may be deposited to his credit with the treasurer of the Junior Department or of the Bible fund, until enough has been earned for the purchase of a Bible. The name will then be stricken off the list.

Bibles for the Junior Department should be in clear, fair-sized type with the chapter numbers in arabic numerals. For the boys it is wiser to have them of a size that can be carried in the pocket, as boys of this age as well as of the Intermediate frequently have a strong prejudice against carrying a Bible. It is a prejudice which they will outgrow, and therefore it is wise to accede to it.

The Kind to Get

Why not have department Bibles? The reasons are many. This is the age when the sense of ownership is rapidly developing, and "my Bible" is looked upon with a respect and reverence that no other could ever awaken. Then it is much easier for one just beginning to get acquainted with the Bible to always use the same one. Not the least important reason is that this is the age at which to form the habit of having a Bible and of using it.

2. **Song-Books.** With the promotion from the Primary Department comes the use of individual song-books. This should be, if possible, the book used in the higher department, that the Juniors may be familiar with the songs and able to take part in the singing when the entire school meets together.

Let there be enough books so that there shall be, if possible, one for every member.

Occasionally special songs may be sung from a chart or blackboard, but the Junior prefers to sing from the book, and a book containing the tunes, first because it is suggestive of the Adult rather than the Primary Department, and second because in most cases he is beginning to study music in the secular schools, and takes pride in having both music and words before him.

3. Library. The Juniors are liberal patrons of the Sunday-school library, and in their eagerness some will read every book to be found there. A Junior section in the library with separate catalogue is advisable. In the larger cities where the free libraries are open to all there is not a great demand for books from the Sunday-school library in any section but the Junior. In such cases it is well to have a Junior library. Juniors will read, and out of the books they read, to a large extent, grow their ideals. At no other age is the reading of such importance as at this age. Literary tastes are being formed, habits of thought are becoming fixed, and ideals are shaping for all after years. The part the Sunday-school library may play in this can not be over-estimated.

Special Junior Library

Begin with a few well-chosen volumes and add to them from month to month, not any book that is given you, or any book that the book dealer recommends, but such books as stand the test of a committee who understand both Juniors and books. Boys and girls of this age must have books full of action, of life, and vigor. Adventure there must be and that of a thrilling kind, but given their choice between those which are wholesome and those which are not, they will, as a rule, decide in favor of the wholesome books. The reading of the Juniors should have, however, careful supervision. The possible injury from one evil book may be irreparable.

4. Materials for handwork. The introduction of the graded lessons, with the accompanying students' note-books,

demands some appliances not before recognized as necessary in many schools. Just what these should be will be determined by the form of handwork done, and will undoubtedly change from year to year. This will almost necessitate the addition of a cabinet of some form to the furnishings of the Junior room. In this will be found pencils, with some implement for keeping them sharpened, loose leaves for the notebook work, library paste with kindergarten splints for its use, colored crayons, water colors, collection of pictures to be used in the note-books, and where relief maps are to be made, boards for them and maché for the making of the maps. A punch, also, will often be found very useful.

II. Equipment for Special Subjects

1. **For mission study.** The subject of missions in some form has long been recognized as an important line of study for the Sunday-school. This has been something of a bugbear to the average teacher who knows little about missions and less of how to teach them. The appliances prepared for this study are many and varied, and offer a rich field for the awakening of interest. The missionary object lessons, with a box of models, on Africa, Japan, and the American Indian, advertised for the Primary Department, have little value in that department, but are full of interest for the Juniors. With these comes a descriptive booklet affording the outline for a given number of studies on said country. Even better than these is a collection of curios from the various countries. If it be known that the Junior Department is making such a collection, many families of the Sunday-school and Church will have something which they will be willing to contribute.

Missionary Models and Curios

Postcards on the reverse side of which is the story of the picture can be secured for various countries, while in this postcard age the teacher who keeps her eyes open and makes use of her missionary friends can add many cards to these regularly prepared. Foreign stamps also may be used

as the basis of much helpful instruction. From the missionary societies of the different denominations sets of Oriental pictures may be secured. The flags of the missionary countries are not always procurable, but may be made by the Juniors according to the cuts found in almost any dictionary, and their use form a part of the missionary service.

Post Cards

Missionary maps of almost all mission countries may also be had, but none quite equal the large map of the world on which the mission territory of the Church may be indicated either by special color or the use of stars. Charts, with words printed in the Oriental languages, comparative plans of various kinds, and pictures, form a valuable aid.

Maps and Charts

Something in the line of a receptacle for missionary funds is an absolute necessity. It is useless, or almost so, to arouse an interest in missions without affording an opportunity for that interest to be put into action, and a Junior if he is to save money must have a receptacle.

Mite Boxes

The difficulty with many teachers lies in the wealth of literature on the subject of missions, and the difficulty in making selections. We have long been bound to the "hop, skip, and jump" method of mission study, an article or a story about this, that, and the other country all at one meeting; or at least a different country every meeting. The present literature for Juniors suggests a more rational plan: that of taking up a definite line of study and giving time enough to one country to enable the boys and girls to become acquainted with it and want to know more about it. To supply this further knowledge the missionary library may gradually be installed.

Literature

2. **For temperance instruction.** The temperance lessons which occur systematically in the assigned lessons are by many teachers regularly passed over with just as little notice as possible, not because any one doubts the wisdom of

teaching temperance to Junior boys and girls, but because "We don't know how." The appliances offered to help in this study are meager and frequently of such a nature that one who understands boys and girls can not use them.

Temperance charts can be readily made by any worker. For example, the one showing the doors closed against the boy who smokes cigarettes; another, the various buildings showing the proportionate amounts spent for various purposes. This latter should be a series of charts, the square surface of the buildings being in proportion to the amount of money represented, as, for foreign missions, the home Church, the navy, tobacco, and alcoholic drinks. The map of the United States with the prohibition States indicated by the coloring, or the map of your own State divided into counties, coloring these counties as they become dry, keeps interest alive.

Charts

There are many forms of temperance pledge cards, and some schools also use a temperance Roll of Honor on which are placed the names of all who have signed the pledge.

Scrap-books containing items of interest for temperance and missionary lessons are very helpful. The pupils can readily be interested in collecting material for these books.

Lesson Outline:

I. Equipment for the Teacher.
   1. Workers' library.
   2. Pictures.
   3. The blackboard.
   4. Maps.

II. Equipment for the Pupil.
   1. Bibles.
   2. Song Books.
   3. Library.
   4. Materials for handwork.

III. Equipment for Special Subjects.

1. For mission study.
2. For temperance instruction.

Topics for Special Study:

1. Best books for a Junior worker's library.
2. Best books for Junior boys and girls.

Topics for Class Discussion:

1. What is the special value of a worker's library?
2. Name some possible provisions for a blackboard.
3. State the most important points concerning maps for the Junior Department.
4. Why should the Junior have his own Bible?
5. Why is a Junior library important?
6. Name some materials of instruction for mission study.

CHAPTER VIII.

DUTIES OF OFFICERS AND TEACHERS

I. Qualifications of the Junior Worker

1. Christian character. Beginning at the very foundation, the Junior worker must be a Christian; more, he must be an earnest and consistent Christian. The Junior is a literalist and a keen observer. His rule is very accurate, and every one who would win his respect must measure up to the standard. His must be a sincere, honest religion, of daily life rather than of words, in order to be effective, for the Junior will "do what you do" though he cares not for, or is driven away by, many words. Remember his estimate of religion or Christianity is being formed. Whether to him it becomes worth while or not depends largely on the way he reads it in your life and mine.

"Beyond the exemplification of the power of religion in a Christlike character, manifested by a morally consistent walk and conversation, there are various secondary ways in which the teacher can, by his personal influence, give carrying power to the truth he teaches. Earnestness is always impressive. Enthusiasm is the life of the soul. 'The best teacher,' says Swett, 'is he who can best kindle hearts into enthusiasm by a spark of electric fire from his own soul.' Again, none but will be attracted by gracious courtesy and by kindly sympathy. Cheerfulness wins. A smile, a cordial greeting, and a hearty handshake, if they bear the stamp of genuineness, will turn the key in the locked door of many a heart. A sunny dispo-

Personal Qualities Which Point the Message

sition, persistently looking on the bright side, placing the best possible interpretation on the acts and words of men, charity in judgment—these qualities commend themselves to all. Personal neatness, cleanliness, orderliness—these adorn even religion. Modesty, not 'thinking more highly of himself than he ought to think,' gentleness—these combined in due proportion with firmness, earnestness, and self-assurance, will impart strength to teaching. . . . Courage, shown by a readiness to stand for the right at any cost, the endurance that never whines or complains of aches and pains, either of the body or of the spirit—these compel admiration. In these and in innumerable lesser ways it is the teacher's privilege to show forth in and through himself the beauty of the religion of Christ. 'Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.' "[1]

2. A natural leader. The Church and the Sunday-school of to-day are crying for leaders, but in no place is this qualification more of a necessity than in the Junior Department, for here, if anywhere, boys and girls are followers. The power to command is in many cases a matter of personality, and thus an inherent qualification, but it may be largely cultivated. The leader who has the power to command is not noted for his much talking, as that betrays weakness and often suggests that he fears that he will not gain his end. If a Junior leader can command the respect of every Junior, the battle is practically won. He will talk little of order, but he will have order, first by being himself orderly in the minutest detail; next, by expecting order, nay, more than expecting it: accepting it as an established fact and having it.

A Junior worker being questioned regarding the order during a certain meeting replied: "I thought it was pretty good. Of course I do not expect boys of that age not to whisper and giggle and punch each other." It is unnecessary

[1] Barclay, "The Adult Worker and His Work," p. 58.

to say that whispering, giggling, and punching were characteristic of that class.

3. Sympathetic understanding. "After all, sympathy is the secret of success with children. The need of sympathy is ingrained into the child's life. . . . 'Listen,' says Herbert Spencer, 'to the eager volubility with which every urchin describes any novelty he has been to see, if only he can find some one who will attend with any interest.' It is sympathy that draws children together. It is the secret of 'chum' friendships. 'Sympathizing with each other, confiding in each other, coming into the closest touch with each other's inmost nature, chums exert a profound influence upon the whole life and character of each other." It binds boys together into unions and teams. It is the natural atmosphere of childhood. It dies, if it ever does die, only through repeated rebuffs and betrayals of confidence, and constant living in the narrow world of selfishness. . . . The true teacher will give from his whole heart the sympathy required. He will try to put himself into the child's place mentally and emotionally, and will thus gain in the simplest way real power over the little life. And he will receive sympathy in return, for children are little mirrors that reflect even more than they receive.' "[1]

The expression "To be a successful worker with Juniors you must be one of them" is very misleading and a great mistake. A Junior teacher must be one *with* his Juniors in sympathy and in interests, but never one of them. He must enter into their plays, their likes and dislikes, and their troubles, but not as one of them, for Juniors are hero worshipers, and the teacher who influences their lives is the one they look up to and admire. The teacher who puts herself or himself on their level at once loses their respect and love. As one boy was honest enough to say, "I don't like a teacher who does not make me mind."

4. Personal acquaintanceship with the children. The

[1] Pattee, "Elements of Religious Pedagogy," p. 47.

teacher must be willing to give time to becoming personally acquainted with each member of his class. This text-book has been prepared largely to emphasize the value of child study, and to acquaint the Junior teacher with the average child, but no amount of child study from books can take the place of intimate acquaintanceship with individual children. Each pupil presents a problem by himself. "A group of children is not like a flock of sparrows, each member of which is precisely like all the others. The individual child is unique; he has that indefinable something that we call personality; he is not like even his own twin brother." Child study from books is valuable, almost indispensable, "as a preparation for actual contact with actual children," as a means of making possible a better understanding of and intelligent dealing with individual children; but to have this and omit personal acquaintanceship with the members of one's class is to fall far short.

5. General qualifications. Aside from the particular qualifications mentioned, it will be helpful if the Junior teacher has an active knowledge of current events, an acquaintance with various athletic interests, a fair idea, at least, of the books his own Juniors are reading, an ability to treat moral questions from a scientific point of view, a sufficient interest in current inventions to enable him to discuss them, and a knowledge of what the secular schools are doing for and with boys and girls of this age.

II. Departmental Officers

Election

1. Superintendent. The superintendent of the Junior Department should be nominated by the Sunday-school on motion of the Superintendent, becoming thereby the assistant to the Superintendent of the school, for the Junior Department.

In the case of the organized Junior Department with a separate room the Junior Superintendent will bear the same relation to his department that the Superintendent does to the

school as a whole, except that all work, including that of the Junior Department, shall be done under the direction and with the approval of the Superintendent. He will have general oversight of the work of each teacher, present to the Superintendent of the school the names of such persons as he would recommend as teachers for the Junior Department, secure substitutes in place of absent teachers who have failed to do this for themselves, assist in planning definite training work for the teachers of the department and social work for the pupils, and conduct the regular sessions of the department.

In cases where the school is not so large and the Junior Superintendent is, as is often the case, also a teacher, the assignment of new pupils to classes, the securing of substitute teachers, will become the duties of the general officers of the school.

Whether a large or small school, it is advisable for the Junior Superintendent to have frequent meetings with the Junior teachers so there may be close co-operation and an understanding of the work. United efforts will help to solve many departmental problems.

The Superintendent may not be able to know the individual pupils as well as the teachers do, but every effort must be made to keep in close touch with them and with the parents. Occasional calls in the homes should be made if possible. Many Junior Superintendents make it a practice to write a birthday letter to each member of the department, and these letters are much appreciated by the Juniors.

2. Other officers. The other officers of the department will consist of an Assistant Superintendent (where this seems necessary), and a Secretary and Treasurer. Upon the Assistant Superintendent falls the responsibility of performing the duties of the Superintendent in his absence. In schools taking up manual work the Assistant Superintendent may have charge of all supplies for this and the general appliances for the work of the department.

The offices of Secretary and Treasurer should be com-

bined in the smaller schools in order to avoid the multiplication of offices. This officer should be elected by the Sunday School Board and be an assistant to the Secretary of the school, for the Junior Department. His duties include keeping accurate enrollment of the department, with name, address, and age of each member, reporting the same to the Secretary of the Sunday-school at stated times; keeping an accurate record of the attendance of the department, reporting the number present to the Secretary of the Sunday-school each week.

The Treasurer should receive the regular offerings of the department; make a weekly report of the same to the Treasurer of the school, depositing with him all moneys that become a part of the regular school funds. In case certain funds are retained by the department for special use, the Treasurer should hold these and disburse them according to orders of the Superintendent, and should file vouchers for the same with the Treasurer of the Sunday-school. The Treasurer's book for this department should be audited the same as in the main school.

If there is a Junior library a Librarian will become necessary, whose duty it will be to act as custodian of the library, keeping an accurate record of the books withdrawn, and following up those kept over time. He will also report losses or injury to books to the Library Committee. When desired the Librarian may take charge of the ordering and distribution of the department periodicals and lesson helps.

Librarian

III. Teachers

1. **Election.** A Junior teacher should be *selected* with much prayer and thought, and recommended to the Sunday-school Board (by whom he must be elected) by the Sunday-school Superintendent, and the Junior Superintendent. So far as may be possible the selection should be a man for boys and a woman for girls.

When there is a question in the mind of either the Superintendent or prospective teacher as to his adaptability to this special department, it is well for him to substitute for a time before his name is formally presented for election.

Two methods of teacher grading are possible, but for the Junior Department the Sunday-school authorities commonly recognize one as preferable, that of the yearly grading of teachers the same as of the pupils, in order that year by year the teacher, as he becomes more thoroughly acquainted with his material and its adaptation to the needs of that age, may be fitted to do more effectively the great work committed to him.

Grading of Teachers

The other method would allow the teacher to advance with his class through the department and then take an entering class.

Every Junior Department should have a corps of substitute teachers, or, better still, assistants or helpers, each of whom will be prepared each week on a designated lesson for the Junior Department, that they may, if necessary, be called on at a moment's notice.

2. Duties of teachers.

(a) To the Superintendent. To be in his place *on time,* at every session of the school. To co-operate in all the general exercises of the school and secure the co-operation of his class by his example so far as possible. To co-operate in all general plans for the school and to be present at the regular or called meetings of the teachers. To notify the Superintendent as early in the week as possible in case of expected absence from the school. To secure a substitute to take his class in case of absence. To keep the Superintendent informed regarding anything connected with his class that should come to his notice—as cases of serious illness, or continued or unexplained absence.

(b) To the Class. To be regular in attendance and on time. To be reverent and attentive, refusing to converse with the class or to allow conversation among them during the opening

or closing exercises. To come before the class with a lesson so thoroughly prepared that he is full of it. To so know his lesson and his class that he will know how to present it in a manner that will hold the interest and teach the lesson. To know the individual temptations of the members of the class, that he may so prepare the lesson as to meet the definite needs. To know—be really acquainted with—every boy or girl in the class. To invite them to his home and plan for them socially. To pray for each one individually. To lead each one to know and love Christ.

(c) To the Home. To know the father and mother in the home. To know the child in his home surroundings by visiting him when he is well and when he is sick. To interest the parents in the Sunday-school by keeping them informed of the plans and work of the school. To let the parents know that the school is vitally interested in their child by following him up when he is absent. To secure the co-operation of parents in securing home work when this is assigned. To make the parents realize that the Sunday-school teachers and officers are working together with them in winning and holding their boys and girls for Christ.

(d) To Himself. To avail himself of every opportunity to increase his efficiency as a teacher. To enjoy with all his heart his Sunday-school work. To live Christ every day, with an ever-deepening purpose to come into closer and closer fellowship that he may better know the heart of Christ, and thus better present Him to his boys and girls.

Lesson Outline:

I. Qualifications of the Junior Worker.
   1. Christian character.
   2. A natural leader.
   3. Sympathetic understanding.

II. Departmental Officers.
   1. Superintendent.
   2. Other officers.

III. Officers and Teachers.

1. Election.
2. Duties of teachers.

Topic for Special Study:

1. Personal qualities of some especially successful Junior workers.

Topics for Class Discussion:

1. The first qualification of a Junior worker.
2. Why should a Junior worker be a natural leader?
3. What are some other important qualifications?
4. What should be the relationship between a Junior teacher and his class?
5. What are the most important duties of the Junior Superintendent?
6. What other officers should a Junior Department have?
7. What are the principal duties of the Junior teacher?

CHAPTER IX.

MATERIALS OF INSTRUCTION

I. Determination of Materials

How shall the proper materials of instruction for the Junior child be determined? How shall we proceed to decide upon what the curriculum for this or any department of the school shall be? There are two methods of determination: the Logical Method, in well-nigh universal use up to very recent times, and the Psychological Method, which is coming more and more into vogue in both secular and religious education.

1. **The Logical Method.** In this method the teacher makes a survey of all possible materials of instruction and decides upon what ought to be taught the child. His primary interest is likely to be subjects, and his secondary interest children; that is, he is more concerned about certain subjects, that these be taught and conserved, than he is about the child and the demands of his nature.

From the Standpoint of the Subject

2. **The Psychological Method.** In this method the teacher first makes an inductive inquiry "as to the nature and needs of the life" that is to be developed. The child himself is made the point of departure. It is held that if instruction is to be really vital, if it is to strengthen and culture and develop the growing life, the question first to be considered is as to what that life itself demands, what its interests and needs are; and second, what will meet and satisfy those interests and needs.

From the Standpoint of the Child

There is pretty general agreement to-day among secular educators that this latter method is the correct one.[1] More and more it is being adopted also by leaders in religious education. While it is thus only to-day coming to its own the psychological method is by no means a modern conception. It was involved as a latent principle in the Protestant Reformation of the sixteenth century, and it was declared and advocated by the great educational reformers of that and succeeding periods, notably Comenius, Pestalozzi, and Froebel. In our own day it has come to be generally recognized as important, and by many as essential to really effective education. The method has wider implications than can be stated here. It may be well, however, to present three leading principles involved in it, as these have been stated by Professor G. E. Dawson: "(1) Since education is a process of life, that material should be selected for educational purposes which will help the child to live out its life most completely. (2) Since interest is the function of the mind which guides the individual in selecting and appropriating suitable experience, that material of instruction should be chosen which has intrinsic relation to the child's interests. (3) Since the life appropriates to itself the material of experience only through active response of all its powers, that kind of instruction should be given which calls forth the child's self-activity as completely as possible."

[1] "In general education during the last twenty-five years there has been the recognition of the necessity of adapting the material of instruction to the succeeding stages of the mental development of those instructed. The new education, consequently, is *pædo-centric;* that is, it puts the pupil at the center and requires the instruction to be adapted to his needs. The history of education shows that the pupil for a very long while was denied this central position. Education was occupied with subjects, not with persons; the pupil was regarded simply as a receptacle for knowledge, and scant regard was given to the question whether the material of instruction has any special interest to him. He was expected and required to receive it whether interested in it or not. The question of interest belonged to the instructor, not to the instructed. But modern education entirely reverses this. The nature of the pupil and the consequent needs of the pupil receive first consideration. Modern psychology, particularly the study of the child-mind, has shifted the educational center to persons."—J. T. McFarland.

We shall proceed to treat the subject of materials of instruction for the Junior period from the standpoint of the Psychological Method.

II. Description of Materials

Recalling what has been said in earlier chapters on Junior characteristics and interests, let us describe the materials which will best meet the need.

1. **Hero biography.** The man of action, especially if qualities of courage and daring are revealed, commends himself to the Juniors. The motor activities are now predominant, and action intense and strong is necessary to hold attention. Hero biography, the lives of Old Testament characters, and the thrilling experiences of missionaries of more recent times is material of the highest value.

2. **History.** Closely allied with biography is history. "The wide range of its subjects and the variety and manifoldness of characters and accomplishment of persons make it valuable as lesson material for this period." The history selected must not be reflective but descriptive, not critical but realistic, full of deeds of living men.

"During these years God as a worker in connection with human affairs is the chief aspect of His nature which would appeal to the boy and girl. The great historical facts of the Old and New Testaments, carefully selected and presented so as to show God at work among the nations of the world through His prophets, messengers, and ministers or missionaries, would appeal to the dominant literary interest, *i. e.,* historical narrative; to the love of the heroic, the exciting, the adventuresome; and to the strong interest in personality, not from the standpoint of character but from that of accomplishment. . . . The child must be shown that God is still at work through His ministers and missionaries in all parts of the world to-day, and that He has been continuously at work since the beginning of the world." (Haslet, *Pedagogical Bible School.*) Contemporary history which gives account

of men who have wrought heroically for God makes an irresistible appeal to the Junior, and enters into the formation of his own ideals.

3. Geography. This appeals to the nature interest. An opportunity is afforded to acquaint the pupil with the ancient world which was the theater of action of the heroes and nations of which he is learning. In point of time the geography should perhaps come first, then when the history is studied it will be much more real.

4. Handwork. This affords a means of keeping the pupil active. What is more important, it appeals to his activity and his demand for physical expression. Handwork relates itself naturally to geography. Maps may be drawn, and models made on the sandtable. This subject will be treated in detail in a special chapter.

5. Memorization. No other period offers the opportunity for learning the divisions and books of the Bible, Bible characters, titles of special chapters, verses of peculiar significance and value. Attention should be given to this as a regular part of each lesson program.

That there is substantial agreement among authorities in regard to these materials of instruction for the Junior period will be seen from the accompanying diagram which reproduces in outline the statements upon the subject of five recent important publications. This diagram is worthy of careful study.

III. A Suggested Course

As employing the psychological method and embodying substantially the materials just described, we recommend the introduction into the school wherever practicable of the International Graded Lesson Series.

Various courses of lessons designed to be adapted to the different periods of child life have been prepared in recent years and used with varying success, but these were either individual or denominational, and the preparation of a uni-

	Burton and Mathews, "Principles and Ideals for the Sunday School"	Haslett, "Pedagogical Bible School"	Richard M. Hodge, "A Syllabus of Religious Education"	Pease, "Bible School Curriculum"	Report of Joint Commission of the General Convention Protestant Episcopal
JUNIOR GRADE 4 1st Year	TOPICAL Know the Bible as a collection of Books *Entire Bible*	NATURAL, HISTORICAL AND BIOGRAPHICAL	HISTORICAL Conscience *Exodus and Conquest* *Parallel History* *Africa Missions* *Sayings of Moses* *Jesus, etc.*	HISTORICAL The Story of God's People *Old Testament*	BIOGRAPHICAL
GRADE 5 2d Year	BIOGRAPHICAL Preparatory to Conversion *Life of Jesus*	Obedience, thoughtfulness, and industry. God's control, justice, mercy, and power	HISTORICAL Conscience *Samuel to Jeremiah* *Parallel History* *Pilgrim's Progress* *India Missions*	HISTORICAL The Story of God's Son *Four Gospels*	Morality, duty to others, social relations, moral and religious habits
GRADE 6 3d Year	BIOGRAPHICAL Preparatory to Conversion *Lives of O. T. Heroes*		HISTORICAL Conscience *Exile to Herod* *Parallel History* *Turkey Missions* *Proverbs, etc.*	HISTORICAL God's Early Messengers *Acts*	
GRADE 7 4th Year	BIOGRAPHICAL Preparartory to Conversion *Lives of the Apostles*	*O. T. History* *O. T Biography* *N. T. Biography* *Life of Christ and Parables* *Acts* *General Biography and History*	BIOGRAPHICAL Altruism *Life and Teachings of Christ* *Biblical and other parallels* *China Missions*	HISTORICAL God's Later Messengers *Missions*	*Life of Christ* *Christian Year* *Catechism (Elementary)* *Prayer Book* *O. T. Characters* *Mis'y Characters*[1]

[1] From *A Comparative Table of Bible School Curricula*, Diffendorfer.

form graded system became necessary. The International Course of Graded Sunday School Lessons planned by the International Lesson Committee has now been issued for all Sunday-schools. While this plan includes a complete course for all departments, it is with the Junior grades that we are more particularly concerned.

1. **The plan of the Junior Course.** In the preparation of these lessons, the aim, as stated, is:

(1) To awaken an interest in the Bible, and love for it; to deepen the impulse to choose and do right.

(2) To present the ideal of moral heroism; to reveal the power and majesty of Jesus Christ, and to show His followers going forth in His strength to do His work.

(3) To deepen the sense of responsibility for right choices; to show the consequences of right and wrong choices; to strengthen love of the right and hatred of the wrong.

(4) To present Jesus as our Example and Savior; to lead the pupil to appreciate his opportunities for service, and to give him a vision of what it means to be a Christian.

For the Junior period a series of lessons have been outlined covering four years. The regular courses are planned for nine months, corresponding to the regular year of the secular school. Additional lessons for the three months will be valuable as supplemental work. The purpose of this is twofold: First, to make it possible for schools closing during the summer to complete the regular course; and second, to provide for the unavoidable irregularity which occurs in every teaching force during the vacation months.

2. **Correlated teaching.** The supplemental lessons will give way and this material, instead of being taught as something outside of and in addition to the regular lessons, constitutes a related part of the lessons themselves. Included in this are facts about the Bible, Scripture passages to be memorized, and Church hymns for memorization.

In these lessons the American Standard Revision of the Bible is used for all memory texts except where the name

Jehovah occurs for the name Lord, in which case the English Revised Version is used. The purpose of this is that the boys and girls may become attached to the phraseology of this version, as the present generation is to the words of the *King James* version, that this, which will make the meaning so much clearer and simpler to them, may be their version.

Text

3. **Advantages.** Account is taken of the knowledge which the average pupil has gained in the public school, and information is correlated as much as possible. The lessons are progressive and each one prepares the way for future work.

In this program of instruction there is "no waste of effort, no irrelevancies, no interruption of progress, no inadaptability. There is a very profound truth in the saying of the author of Ecclesiastes that 'to everything there is a season, and a time to every purpose under the heavens.' The soul has its seasons which call for certain definite things, its appetencies, its peculiar hungerings, its changing interests, its distinct impulses. These changing and developing elements in the soul's growth determine the 'times' for given forms of instruction and guidance in intellectual and moral education." (McFarland.) It is believed these lessons have been so determined.

4. **How to introduce the Graded Lessons.** The question confronting most Junior Departments is how to adjust this plan to our school. Three plans are feasible: First, let the entire department begin with the first year's work. On promotion to the Intermediate Department the fourth year class will have completed one year only of the Junior Course. Let the class entering from the Primary Department begin with the first year's work, the other three classes taking the second year's work, and so on each year until the classes naturally adjust themselves to the regular course.

The second plan is to start each class with the work assigned to that year, graduating at the appointed time, and

again give the classes time to adjust themselves to the regular four years' scheme.

The third plan, necessary for schools so small as to have only one class in the Junior Department, is for the entire department to begin with the first year's work, and follow on with the second year's work the second year, and so forth, until the four years' course is completed, then begin over again with the first year's work.

IV. Lessons Supplemental to the Uniform Course

In those Junior Departments where the Graded Lessons are not in use supplementary work should by all means be done.[1] Various ways may be suggested for accomplishing the memorization of the lessons.

Where the co-operation of the parents is assured, this work may be assigned to be done at home. Unless there be the co-operation of the parents, it is exceedingly difficult to preserve any unity in the work of the class if an attempt is made to secure the preparation of the supplemental or correlated work during the week. The more dependable pupils will be faithful and come fully prepared, others will make a careless, imperfect preparation, while some will forget all about it. The boys or girls who have done their work become impatient or lose interest if obliged to wait for the others, while if allowed to go ahead they soon so out-distance the others as to discourage them from any effort. Parents are necessary to successful home study.

Home Work

Many teachers are solving this problem by having the class come for a twenty-minute or half-hour period before the regular opening hour for the Sunday-school. This has an especial advantage as it enables the teacher to prepare the way for the lesson of the day while teaching the special les-

[1] Attention is directed to Leaflet No. 12, Supplementary Lessons for the Elementary Grades, issued by The Board of Sunday Schools, 14 W. Washington Street, Chicago. This leaflet has Supplementary Lessons for Junior Grades. Copies may be secured by addressing the Board.

son. Other teachers have a mid-week meeting of the class, which has its advantage, as it avoids all possibility of indefiniteness or confusion that might possibly arise from the teaching of this work in the same period as the Sunday-school lesson.

A Special Period

The best method is the method that secures the best results in your class, whatever that method be.

Lesson Outline:

I. Determination of Materials.
   1. The Logical Method.
   2. The Psychological Method.
II. Description of Materials.
   1. Hero Biography.
   2. History.
   3. Geography.
   4. Handwork.
   5. Memorization.
III. A Suggested Course.
   1. The plan of the Junior Course.
   2. Correlated teaching.
   3. Advantages.
   4. How to introduce the Graded Lessons.
IV. Lessons Supplemental to the Uniform Course.

Topic for Special Study:

1. The development of the psychological method of determination of the curriculum.

Topics for Class Discussion:

1. What is the procedure of the Logical Method of determination?
2. What is the Psychological Method?
3. State some principles involved in its use.
4. State in general terms the materials which will best meet Junior interests and needs.

5. What course of lessons is recommended as offering these materials?
6. How may the Junior Graded Lessons be introduced?
7. Under what circumstances are supplemental lessons advisable?

CHAPTER X

THE PROBLEM OF ATTENTION[1]

"There are a good many things," says Trumbull, "which you would like to have in a scholar which, after all, you can get along without; but attention is not one of these. A scholar may lack knowledge, he may lack brightness, he may lack a good disposition, and yet he may be taught by you. But while a scholar lacks attention, teaching him is an impossibility."

I. What Attention Is

The mind may be likened to a central station through which passes an endless succession of ideas. The mind attends somewhat to every one of these ideas present in consciousness, although the statement frequently heard, "I was hardly conscious of what he said," may serve to show that in many cases the mind attends almost not at all to ideas actually present in consciousness during a specified time. But the mind is always, to a greater or less extent, focused upon some one idea; that is, attending with interest and energy to some one idea; that idea, therefore, may be said to receive the attention of the mind.

Two good brief definitions are: "Attention is a concentration of consciousness upon any idea." (Adams.) "Attention is the mental attitude in which the thought-power is actively bent forward or fastened upon some object of thought or perception." (Gregory.)

The teacher should note that attention is not a passive state. Silence must not be mistaken for attention. Attention is active; it involves effort and exertion. Its importance rests

[1] Reprinted from another text of this Series, "The Adult Worker and His Work," Barclay.

upon the fact, often overlooked by the teacher, that knowledge is not something which can be passed over bodily from the mind of the teacher to the mind of the learner. Every thought, every idea is an original creation. The crude materials in the form of sensations are all that can be communicated. The receiving mind must take these sensations and from them reconstruct the idea; it is only, therefore, as the mind of the learner is actively attentive that the teaching process can go on. No teaching without attention should be a familiar axiom to every teacher.

Attention is Indispensable to Teaching

II. Kinds of Attention

1. **Spontaneous attention.** (Sometimes called Involuntary, or Attracted, or Passive attention.) There is a certain kind and amount of attention which can not possibly be refused. No matter how engrossed one may be in an interesting subject, attention is involuntarily attracted by a brilliant flash of lightning, by the scream of a child in pain, by the shouts of a crowd of street revelers, or by the sensation of hunger or thirst. There are different varieties; the attention which the infant bestows upon the sunbeam playing on its crib is very different from that which the hunter gives to tracking the game to its lair, or that of the curious woman listening to the excited conversation of two neighbors in an adjoining yard, yet all three are examples of spontaneous attention. Based, in childhood, wholly upon instinct, it broadens with the development of the individual so that in mature life whatever interests or delights or satisfies claims spontaneous attention. It is always given without effort, and with it the mind is eager and alert, needing not at all to be spurred to action.

Attention Without Effort

2. **Voluntary attention.** (Termed also Active or Compelled attention, or Attention with Effort.) This kind of attention is so named because it requires an effort of will, some-

thing of a struggle in order that it may be given. It is willed concentration upon something not in itself interesting or attractive, for the sake of a conceived good or desired end. It lacks the life and vitality which characterizes spontaneous attention, and, while not always so, it is likely to be mechanical and powerless. Two things concerning voluntary attention should be noted: the power thus to attend is acquired—young children do not have it, and while it is exceedingly valuable and may be acquired by any one by diligent effort, many people never come to possess it; it is almost momentary in its duration—it can not be maintained longer than for a few seconds, and so long as it is depended upon it must be constantly renewed; that is, the mind must be brought back to the point repeatedly; a succession of acts of will is required in order that attention may be maintained.

Attention With Effort

After this description of the two kinds of attention, it scarcely needs to be said that the teacher's dependence for satisfactory result must be largely upon the first named, or spontaneous attention. To be able to appeal to it is to insure that all will be able to respond, and that the work of teaching will proceed more smoothly, more pleasantly, and much more effectively.

Attention in children is almost wholly of the spontaneous kind. "The younger the child the more difficult it is for him to focus attention. Every butterfly sailing across his field of vision attracts him; every loud noise; every new appeal to any of his senses puts all earlier sensations out of the field of consciousness. He drifts from moment to moment at the mercy of the haphazard stream of sensations which touch his life. . . . Each little mind is engrossed with some affair of the moment; the teacher calls sharply for attention and for an instant all face her; she begins her explanation and the door opens to admit the librarian or some late comer, and instantly she has lost everything. She begins with another bid for order, but nature has decreed that attention shall be

a matter of moments. One little fellow drops his penny, or snatches a hat, or makes some curious noise, and the teacher has lost her class again." (Pattee.) The importance is readily seen of the teacher learning the laws that govern attention.

III. Laws of Attention

1. Attention comes in waves. Or, as Professor James says, "in beats." It can not be continuously sustained. The mind must be constantly re-attracted. In order to thus attract it, the subject like a moving diamond must constantly show new facets. Monotony must be avoided. Constant change is demanded.

2. Appeal must be made to interests. When attention wanders recur to some native interest of the pupils. When it is desired to touch upon subjects in which an interest does not exist, associate the new with some already existing interest. Means of association are various; the association may be in terms of time, of likeness, of similarity of circumstance, of common relation to a third object, or in any other of numerous ways which ingenuity may suggest. James gives, in effect, the following statement on this process: Begin with the line of the person's native interests and offer him objects that have some immediate connection with these. Next, step by step, connect with these first objects and experiences the later objects and ideas which you wish to instill. Associate the new with the old in some natural and telling way. The two associated objects grow, as it were, together; the interesting portion sheds its quality over the whole; and thus things not interesting in their own right borrow an interest which becomes as real and as strong as that which was used as the starting point.

IV. Methods of Attracting and Holding the Attention

1. **Command or entreaty.** We name this method first because it is the method most often used, though of the least importance. A semblance of attention may usually be gained

by asking it, by command, or even by snapping the fingers, but at the best it can only be attention of the voluntary type, and unless this appeal is followed immediately by a presentation that has inherent power to hold the attention thus gained, the pupils' minds will be again wandering within a moment, and the last state of the teacher will be worse than the first. To retain that which has been commanded the subject must be made so interesting as to arouse spontaneous attention. Occasions sometimes arise when it is necessary to recall attention to the presentation after it has been distracted by some unusual cause, but as little dependence should be placed upon this method as possible. The judgment of the psychologist concerning its use is that the more you have to use this method "the less skillful teacher you show yourself to be."

Enforced Attention

2. Removal of causes of distraction. This method is negative, but deserves notice. Frequently there are little things, easily remedied, which are continually distracting the attention, such as a creaking door, a rattling window, noisy chairs, an unsightly article of furniture, the passing of papers or of the contribution basket during the study period. The earnest teacher can not afford to overlook even the smallest causes of inattention.

Cause of Inattention

3. Offer change and variety. The human mind has an instinctive desire for change and variety. While this is especially noticeable in the young, it inheres throughout life. Not only so; we have seen that it is a characteristic of attention, especially of the voluntary type, that it can not be continually sustained. These two reasons make it imperative that if attention is to be retained the subject be made to exhibit constant change and variety.

Instinctive Desire for Change

There should be variety in method of teaching and recitation. Routine should be shunned. Change frequently from the declarative form of sentence to the interrogative. Ques-

tion in different ways. Address direct questions to the inattentive. Speak sometimes in the third person; sometimes in the first. Frequently bring in brief, apt illustrations.

The teacher should become adept in such simple arts as frequently changing the speaking tone, suddenly raising and again decidedly lowering the voice; changing posture and attitude; varying gestures. These useful devices, natural to some, must be gradually acquired through effort by others.

4. Appeal to curiosity. By this means, again, the opportunity is afforded of utilizing a natural instinct. Interest may always be aroused by "whetting the appetite of curiosity." This should be done in the formal step of preparation. The intimation of hidden causes, raising a question as to reasons, hinting at the mysterious, appealing to the desire for knowledge, are some of the means which may be used.

Instinct of Curiosity

5. Present an example of attention. An inattentive teacher can not expect to have an attentive class. The source of inattention in the class may often be traced to a lack of interest on the part of the teacher. Beecher is said to have instructed the janitor, if he ever discovered a sleeping auditor, to go into the pulpit and awaken the preacher. The teacher may well place dependence upon the contagion of enthusiasm. If his preparation of the lesson, his whole attitude toward teaching, his presentation, all show his interest in the subject, his faith in the truth, and his desire to impart instruction, this will go far toward winning and holding the interest and attention of the class.

The Influence of an Interested Teacher

Lesson Outline:

I. What Attention Is.
II. Kinds of Attention.
III. Laws of Attention.
IV. Methods of Attracting and Holding the Attention.

Topic for Special Study:

1. The relation of interest to attention.

Topics for Class Discussion:

1. What is the importance of attention in teaching?
2. What is attention?
3. Does silence on the part of the pupil always guarantee attention?
4. Name, and differentiate between, two kinds of attention.
5. Which is the more important, and why?
6. State two important laws of attention.
7. Discuss various methods of winning and holding the attention.

CHAPTER XI

SOME FUNDAMENTALS OF TEACHING[1]

It would seem perfectly obvious that the teacher's task is to teach. But is it entirely clear what is meant by these words *to teach?* Has the teacher himself stopped to inquire what is involved in them? Is it not a primary need to discover just what the teacher is about, how his work is related to that which is being done for the child in the public school, and to education as a whole, and how best he may proceed in order to be sure of accomplishing a worthy result?

I. What Is Teaching?

1. **Teaching defined.** We use the word now in the sense of that which the teacher is supposed to do during the brief period that he stands before his class. We give three definitions: Hart, "Teaching is causing another to know." Gregory, "Teaching is the communication of knowledge—communication is used here not in the sense of the transmission of a mental something from one person to another, but rather in the sense of helping another to reproduce the same knowledge, and thus to make it common to the two." These two definitions make it clear that teaching is a process in which more than one is involved; there must be both a teacher and a learner; both must be active if knowledge, the objective in teaching, is to be conveyed. This twofold aspect is brought out in the following definition from Trumbull: "Teaching is that part of the twofold learning process by which knowl-

Teaching Technically Defined

[1] Reprinted from another text of this Series, "The Adult Worker and His Work," Barclay.

edge which is yet outside of the learner's mind is directed toward that mind; and learning is that part of the same two-fold process by which the knowledge taught is made the learner's own."

There can be no teaching, therefore, without learning; just in the same measure as the learner learns does the teacher teach. This needs to be emphasized; Trumbull was not amiss in devoting several pages of his work for teachers ("Teachers and Teaching," pp. 9-15) to laying stress upon the fact that telling is not teaching, and, in fact, can not be.

Teaching a Co-operative Process

2. Teaching and education. Teaching in the technical sense, as defined above, is only a part of the larger process of education. The mistake, so frequently made in connection with the work of the public schools, of regarding man simply as mind to be informed, must not be repeated in the Sunday-school. This conception dominated the teaching of the State schools for many decades; we may be thankful that there has been a decided revolt against it in recent years. From Pestalozzi[1] down, many of the greatest educators have both protested against it and proclaimed a better standard, nevertheless it still holds sway in much contemporary thinking. For instance, a recent writer of some prominence in the Sunday-school world makes this statement, "Sunday-school teaching is hardly teaching proper, as it has moral and spiritual ends in view." This is a belated remnant of the old intellectualistic notion of education which identified education with mere instruction. To the religious man, who regards men as spiritual beings, and the religious as the highest capacity of the soul, it is impossible to be satisfied with any conception of education which means merely acquisition of knowledge; any

Education a Larger Process than Teaching

[1] Pestalozzi's conception of education is well expressed in these words: "Education relates to the whole man and consists in drawing forth, perfecting and strengthening all the faculties with which an all-wise Creator has endowed him, physical, intellectual, and moral." And again, "Education has to do with the hand, the head, and the heart."

education worthy of the name must have reference to the whole man .

3. The larger work of the teacher. The work of the teacher is, therefore, a larger work than is comprehended in the term teaching as used in the technical sense. "Teaching is a species of creation. The teacher has to do with the man as mind, as will, as heart, as spirit. The teacher's task, therefore, is that of educating the mind to perceive clearly, training the will to act rightly, moving the heart to feel strongly, inspiring the spirit to be like God. Only as the teacher fulfills this mission in greater or less measure does he become truly an educator.

The True Teacher is an Educator

II. The Task of the Sunday-school Teacher

What, now, is the Sunday-school teacher about? The institution with which he is connected exists to serve man as a spiritual being. The assumption on which it rests is that the greatest need of the child is to be brought into life—"the largest, richest, highest life; and that life it conceives to be the sharing of the life of God—His character and joy." It insists that, in order to the attainment of this highest goal of life, the whole of man's nature must be developed; but since the secular schools place almost exclusive stress on intellectual development, it devotes itself to the service of those other, the most important and, strange to say, most neglected interests. It holds that to a trained and informed intelligence must be added an illuminated conscience, a righteous will, a rich emotional nature, and a sense of God. Its high purpose is to take the child whom the schools are developing into a thinking machine and make of him a patriotic and loyal citizen, a conscientious and sympathetic neighbor, a self-sacrificing and devoted father; in these, and all other possible relationships of life, truly a child of God. A high, noble, and magnificent task is this, than which no greater can possibly exist on earth.

The Sunday School Teacher Has Regard to the Child's Highest Interests

III. The How of the Teacher's Task

1. By teaching. In part, at least, by teaching in the specific sense of conveying instruction. We have by no means meant, in what we have said above, to rule out the element of instruction. The first work of the Sunday-school teacher is to instruct. There are other elements of his task not less in importance. Some of these have already been discussed. Others will be presented later. In this chapter we must confine ourselves *to teaching considered as instruction.* It ought, however, to be said here that teaching the Bible intelligently and wisely is to do more than to add information to the learner's intellectual stock; it is to furnish the soul with high purposes and pure motives, to illuminate and quicken the conscience, to strengthen the will in right-doing, and to enrich the feeling nature.

Instruction is Fundamental to Life

Biblical instruction becomes the more important inasmuch as the Scriptures have been ruled out of the public schools, and whatever knowledge of them is to be possessed must be gained in the home and in the Sunday-school.

2. The teaching process. Given a certain lesson to be taught during a certain hour, how is the teacher to proceed to teach this lesson to the class? In a particular case, what are the formal steps in the teaching process?

Modern education is indebted to Herbart, a German philosopher and educator, for the enunciation of principles which are everywhere recognized as of the first importance. "Herbart approached the teacher's task from the standpoint of psychology and made a system which follows the workings of the human mind. According to Herbart, the formal steps in the teaching of a particular lesson may be thus briefly and simply stated: 1. Preparation; 2. Presentation; 3. Association and Comparison; 4. Generalization; 5. Practical Application.

Herbart's Principles

McMurry illustrates these steps by an analogy taken from the work of the farmer: "1. The soil is plowed, harrowed,

and made ready for the seed. 2. The grain is sowed upon the ready soil and raked in. 3. The growing grain is cultivated and the weeds destroyed. 4. The harvest is brought in. 5. The grain is used for practical purposes of food." [1]

(a) Preparation. The lesson is to be introduced by a preliminary discussion, in which the object of the teacher is to discover common ground between himself and those whom he is attempting to teach, and between the truth which he desires to communicate, and those to whom it is to be communicated. Coleridge said, "We can not make another comprehend our knowledge until we first comprehend his ignorance," to which saying Trumbull adds the comment: "So long as we suppose a scholar to know what he does not know we shall refrain from causing him to know *that,* and in consequence we shall be unable to cause him to know anything beyond *that*—anything to the understanding of which *that* is a prerequisite." The necessity for this step is based upon the principle that a new idea can only be received and understood by the mind by the assistance of some idea already possessed. The unknown is always interpreted in terms of the known.

Discover a Point of Contact

(b) Presentation. In any particular lesson the first step should have revealed pretty definitely what the members of the class know upon the general subject of the lesson. The second step has been described as "bringing in fresh thought or knowledge to lay by the side of that which is already possessed."

Bringing in New Ideas

The purpose at this time should not be to present the largest possible number of new ideas. Indeed, it is often advisable to pay no attention to some of the ideas of the chapter or section. Merely to exhaust the lesson by bringing out every possible teaching which it comtains is poor ambition. The teacher must exercise choice and select certain principal ideas. His choice should not be arbitrary, but governed by the following principles:

[1] "How to Conduct the Recitation," p. 16.

Those ideas should be selected which the previous preparation has revealed may be most clearly and effectively presented. Regard should be had, of course, to relative importance; also to the special moral and spiritual needs of the members of the class as these are known through the teacher's acquaintanceship with them. Some local or national event of recent occurrence may have rendered a particular teaching of the lesson especially opportune—such possibility for enforcing an important lesson should not be overlooked.

Choose Ideas to be Presented

Regard should be had for continuity of teaching. That is to say, this particular lesson should be related to preceding and following lessons. As a rule, any one particular lesson is a part either of a certain definite course of study, or is one of a series of lessons through which there runs some continuity of thought. To relate this lesson to what has gone before will reinforce the effect of previous teaching, serve to make clearer the present truths, and by association aid remembrance. For lack of the observance of this principle a series of lessons too often remains in the learner's mind as a meaningless medley rather than as a hymn of many verses, each uttering a distinct truth of its own, yet all on one common theme.

Establish Connection Between Lessons

The manner of presentation is important. The teacher of children will often present the truths of the lesson in story form; adults who have long passed the story period are yet not unaffected by manner of presentation; the very words which come from the lips of one teacher as dull and prosy fairly glow and burn their way into the heart as presented by another.

(c) Association and comparison. This step aims to make clear what has been presented by associating it and comparing it with what the learner already knows. Association furnishes the ties by which the stranger is firmly fastened in the mind, while comparison acquaints the mind with the new idea. This step

Association Acquaints the Mind with New Idea

taken, the new idea is no longer external and strange, but now the mind's own familiar possession.

This step is fundamental and important, for the mind always acts by way of association; the known is always used to interpret, explain, classify the unknown. We invariably describe a strange object by telling what it is like. In the process of thought, association of ideas proceeds according to two laws, that of *Similarity* and that of *Contiguity;* that is, one object in thought may suggest another like itself, or it may suggest another, which at some previous time preceded or followed it in experience. An endless procession passes through the mind in accord with these two laws. The teacher should familiarize himself with the ordinary processes of thought, of which this is but a suggestion.

This outline statement may serve to emphasize the importance of making use of association in teaching. As a means of doing this the various forms of illustration will be most serviceable; indeed, just here is found the most important use of illustration, which has been termed "the chief and central power in the teacher's art." Under illustration is included simile, metaphor, contrasts, parallel instances, objects as illustrative material, and incidents from experience.

The Value of Illustration

In the teaching of the lesson the teacher will find it helpful to group various ideas and truths together, as (*a*) similar, as (*b*) contrasted, or as (*c*) representing some principle of contiguity.

(d) Generalization. This is the period of the harvest. At this stage the general principle which grows out of the particular facts or statements of the lesson is brought forward. This step involves proceeding from the particular, through reflection, to the general.

Advance from the Particular to the General

To illustrate just what is involved in this step: In childhood we make a series of observations as regards fire. The fire burns the wood in the stove. The fire in the grate burns

the coal. The gas flame burns the moth. The fire in the field burns the dry grass. After a number of such particular observations we probably make the generalization: Fire burns all materials. Somewhat later a wider experience causes us to correct this too sweeping generalization. Likewise, lying back of all the facts of which our experience is made up are general truths not at first recognized. Gradually by comparing, contrasting, rearranging like groups we are able to formulate from the large number of particular facts certain general truths which we term principles or laws. Exactly the same thing must be done in the teaching of a lesson. Unless this step of formulating a general principle is taken, all that has preceded is comparatively useless. The various particulars which have been presented remain in the mind as an unorganized mass without significance. "Who does not know teachers who unceasingly cram their pupils with individual facts, having but little regard to their true meaning and their relation to the significant general truth which may be derived from these facts, in themselves entirely insignificant?" (De Garmo.)

Generalization is a process of induction. The importance of induction, as contrasted to deduction, in Bible teaching may well be emphasized in this connection. In popular Bible study and in average Sunday-school teaching deduction has had relatively too large a place. Let us first make clear the meaning of these terms. Induction, as should be already understood from what has been said above, is the ascent from particulars to the general; drawing a conclusion from a number of observed facts. Induction is the method commonly used in science; it is preeminently the method of scientific discovery. Observation after observation, fact after fact is set down, and finally, on the basis of these, a conclusion is reached in the form of a law.

Importance of Induction

Deduction, on the other hand, is the laying down of a general statement as a law and seeking for particular facts

which will substantiate this law as true. This is much the simpler and easier process. The old, familiar method in Sunday-school teaching was to state a doctrine or a rule of conduct and cite Biblical examples and texts in proof. Other teachers, not so well versed in doctrine, perhaps, contented themselves by making general statements and then citing lesson verses in substantiation. The weakness of this procedure may easily be seen. Persons may bring to the Bible almost any sort of preconceived notion and find some Biblical statement which may at least be made to lend color to it. *Induction, which seeks first to discover exactly what the Bible says, not in one instance only, but in a large number of instances, and then on the basis of this to reach a conclusion, may readily be seen to be a much more true and valuable method.*

Deduction too Frequently Used

The common fault in this step of generalization is that of reaching a general conclusion on the basis of too few particulars. The teacher should constantly guard against this. It is the fallacy of snap judgments which in actual life are often so unjust.

(e) Practical Application. "The sermon is done?" asked a late comer, anxiously, meeting the minister at the door of the church. "The sermon has been spoken," said the minister; "it remains to be done." Most important of all is the final step in the teaching process, putting to practical use what has been learned. This final step involves the application of the general principle, newly derived, to new particulars. We mean by this not so much making the application or applying the moral, as these phrases are commonly used, as translating the theory into practice in the every-day life of the child. Emphasis should constantly be laid upon the fact that all instruction in the Sunday-school is vain unless it actually modifies conduct. It is not for the purpose of supplying facts or information, nor merely for increasing and deepening the feeling life; it is for the purpose of supplying basic moral and ethical prin-

Translating the Truth into Conduct

ciples which may guide action and control conduct during the week.

3. General comment on the formal process. The five steps in the formal process of teaching a lesson ought to be made the familiar possession of every teacher. The plan is not presented with the thought that it will be rigidly adhered to in the teaching of every lesson, either by the Adult or by the Elementary teacher, rather that it will serve as a working plan—a guide, by the wise use of which the teacher will be aided in planning how to teach the lesson. Concerning this, McMurry well says: "Now, it is evident that no plan based on these principles will furnish a *royal road* to success in teaching. Success along this line depends upon industry, adaptability, and continuous practice. . . . (Moreover) it is not intended that this plan and these principles shall make a slave of the teacher, but that by hard-earned mastery of their details, and by a successful application of them to the concrete materials of study, he gradually works his way out into the clear daylight of conscious power."

Lesson Outline:

I. What is Teaching?
   1. Teaching Defined.
   2. Teaching and Education.
   3. The Larger Work.

II. The Task of the Sunday-school Teacher.

III. The How of the Teacher's Task.
   1. By Teaching.
   2. The Teaching Process.
   3. General Comment on the Formal Process.

Topic for Special Study:

1. Herbart's Principles as stated by himself.

Topics for Class Discussion:

1. What do you understand teaching to be?
2. What is the distinction between teaching and education?
3. What is the task of the Sunday-school teacher?
4. How is he to accomplish the performance of this task?
5. Why is preparation so important a step in the formal process of teaching?
6. State the principles which should control in the presentation of a lesson.
7. What is the meaning and significance of Association as a formal step in teaching?
8. Explain what is meant by Generalization?
9. What is involved in Application as the final step in the teaching process?

CHAPTER XII

TEACHING THE JUNIOR CLASS

I. The Teacher's Preparation

1. **Spiritual preparation.** The teacher must *feel* as well as *know* the truth he would teach. He should realize that he is the religious instructor of the child, and that religious teaching is as much of the heart as of the head. It is his part to bring the pupil face to face with God, and he can not do this unless he is himself in communion with the Eternal. He should pray over his lesson as well as pore over it. He should make sure that the truth grips his own soul and finds expression in his own life before he tries to teach it to others. He should endeavor to go before the class prepared to put the message forward and hide himself behind it. "I" must be a medium of truth, not an obstruction to it. Above all, he should claim divine grace for the exercise of patience, kindness, and sympathy. He will meet indifference, rebuffs, and dullness, but there will be no enemies which can not in time be conquered by these graces in combination with tact, faith, and love.

The Preparation of Heart

2. **A prompt beginning in lesson study.** The teacher should begin lesson preparation early in the week. Thirty minutes a day from Tuesday on will mean more than a whole half day on Saturday or Sunday. The mind should have time to become thoroughly acquainted with the truth to be taught. If one familiarizes himself with the lesson early in the week, every day's experiences will bring their contribution to its teaching. An illustration fresh from the teacher's experience will mean vastly more than one which has lain for weeks embalmed in a lesson help. The teacher

would do well to have a note-book in which illustrations, original thoughts on the lesson, and comments gleaned from general reading might be recorded from day to day. The teacher does not live who has a valid excuse for making lesson preparation to consist in a few hurried moments of frantic reading late on Saturday night or early on Sunday morning.

Cumulative Preparation

3. **The needs of the pupils.** The teacher's preparation should have constantly in view the needs of his own class. As he sits with the lesson before him the boys or girls of his class must pass in procession between his eyes and the lesson book. Every truth must be personally pointed. Aimless teaching accomplishes nothing. The teacher's preparation should make him fruitful in expedients in winning the attention of each pupil in the class; it should suggest devices for enlisting the interest of each. No two successive lessons can be presented in just the same way and hold the interest of Juniors. Variety must be sought. The pupils must never be allowed to feel that they know exactly what is coming next.

Preparing to Teach Certain Individuals

4. **A lesson plan.** All of which suggests the importance of a definite lesson plan. The making of this plan is an essential part of the lesson preparation. No lesson can be taught successfully unless it is carefully planned in advance. The plan presented in the lesson text is merely suggestive. It is not for a moment intended that it should be slavishly adhered to by every teacher. When this and other helps have been consulted the teacher should then face the question, How can I best present this lesson to my class? In the light of his best thought on this question he should prepare his plan.

The Teacher's Own Plan

It will frequently happen that the most carefully prepared plan will have to be departed from when the lesson hour arrives. Some unforeseen incident, a manifestation of special interest on the part of some members of the class, or some other equally good reason may make it wise to turn away

from the plan. A wide-awake teacher will discover some of his finest opportunities for enforcing truth in such ways as these.

Every moment must be made to count. No time must be lost either at the beginning or the close of the lesson. The period allotted to the Sunday-school in which to do its work is all too brief. The first five minutes go far toward deciding the character of the whole hour. An unfavorable impression created in the first moments is exceedingly difficult to overcome. So also with the close of the period. The final and abiding impression is largely determined by the last moments. The lesson to be most effective must be cumulative. The strongest impressions should come last. For a teacher to break down at any of these important points, or to say at the close of the lesson, "I only got half through the lesson," is to confess a failure the first cause of which lay in a defective lesson plan.

Economy of Time

II. Before the Lesson Begins

The teacher will be in his place at least ten minutes before the hour for opening, that he may greet the members of the class as they arrive, discover any special interest of the pupils for that particular day, and gain control of the situation before mischief gets the upper hand.

Hats and wraps of the class should be properly disposed of before the opening of the session. The pupils should be supplied with Bibles, if they do not bring their own, and these should be used during the lesson hour. The teacher's text-book or printed help should be relegated to the book case or table, not to appear during the session. The teacher may better dispense with helps of any sort, even written notes. The pupils have a right to ask how the teacher expects them to remember what he has not been able to remember himself.

Preparatory Details

Whatever appliances are to be used in connection with the lesson, whether maps, blackboard, or note-books, should

be so arranged that they may be turned to without a moment's delay. If note-books are to be used, each pupil should be supplied with pencil and any other needed materials in advance.

Careful attention should be given to the arrangement of chairs for the class. The half circle is the best arrangement for a small group, the teacher placing himself at a point opposite the center of the arc, thus: When this arrangement is properly made all members of the class will be equidistant from the teacher. If the class has more than ten members a double row of chairs should be so arranged as that no pupil is directly behind another, thus: On no account have a long row of chairs if it can possibly be avoided. Where the class has a table for its use have the class seated about three sides, the teacher taking his place alone on the fourth side.

III. Point of Contact

1. Its importance in teaching Juniors. In all teaching it is absolutely necessary to find a foundation on which to build. The only possible foundation is previous experience and knowledge. The unknown is interpreted in terms of the known. Truth is received and appropriated only through knowledge already attained. As De Garmo says: "If nothing springs forth from within to greet that coming from without, the lesson will be meaningless and the pupil unreceptive. Things new and strange can only be appropriated by means of a wealth of old ideas, and the plan of recitation must see to the preparation of these materials during the first step."

The bit of previously attained knowledge or experience by means of which the new truth sought to be taught is interpreted and appropriated is called the point of contact. Nowhere is it more important that attention be given to this than in teaching Juniors. Their experience is limited. They

Securing a Foundation

are more reticent than in earlier years, unwilling to expose their lack of knowledge by asking for explanations. If they are to be really taught the teacher must draw out by careful questioning what they really know about the subject to be presented.[1] It is well to call up as many related ideas as possible.

We must also beware, in dealing with these boys and girls, of making the opposite mistake. It will not do to assume that they know nothing of the subject in hand, or indeed to underestimate their knowledge in the least. Already they are beginning to think of themselves as grown-ups; to patronize them, to underestimate their knowledge, is immediately to close the door to both their minds and hearts.

2. **Examples of its use.** In taking up the study of Moses in the Graded Lessons a certain teacher opened her lesson by asking if any one could tell her anything about the Obelisk, or Cleopatra's Needle, in New York City. Almost every boy in the class had heard of it, and a lively discussion followed, through which by interspersed questions as to its age, origin, and history the minds of the pupils were led back to the time of Moses, and the things which that obelisk had seen and could tell about if it could talk. The land of Moses as the home of the obelisk was far more interesting than as the home of Moses, and Moses became a part of that land.

In the lesson of the Visit of the Wise Men a teacher introduced her lesson by the telescope in a nearby university, through which some of the girls had looked at the stars, and about which every one could tell something, and from the astronomers of to-day it was an easy step to the astrologers and wise men of old.

Frequently the review of the previous lesson, especially if a map has been used, is the best possible point of contact.

[1] "For a teacher, as sometimes happens, to come away from a lesson and not know whether the children had ever had a lesson on that subject before or whether any of them had ever read anything about it, is in all probability to have wasted not only time and energy, but a golden opportunity of enlisting the pupils' willing co-operation."—Mark, "The Teacher and the Child," p. 82.

When not the review itself, it may lead naturally into the review, and through the review to the lesson. The review is the pupil's part, and should be so conducted that each has something to do. The questions should touch on facts and not be answerable by yes and no. When necessary, reference should be made to the Bible.

IV. Lesson Presentation

1. As to method of presentation. We come now to the second step in teaching the lesson, the bringing forward of the new truth which we wish to impress. In teaching Juniors we are dealing with children in the last period in which *the story* makes its pre-eminent appeal. It does not now have quite the attraction it once had, although with the younger Juniors especially it takes hold quite as powerfully as any other method of presentation. It is wise, therefore, at least part of the time, to present the *new material* in story form. Occasionally it will be well to adopt the *conversational method* of presentation, in which the teacher asks questions of members of the class, supplementing their statements by his own, by way of correction or addition. The aim in this interchange of thought should be to aid the pupils to discover the truths of the lesson for themselves. It was his persistent use of this form of teaching which made Socrates one of the most famous of the world's teachers. To be effective the teacher must use skill and tact in framing and addressing his questions. Where the pupils have studied the lesson in advance this method becomes in effect the *recitation method.*

Possible Methods

Whatever method of presentation is most depended upon by the teacher there should be variety. The teacher should not allow his pupils to feel that they know to a certainty just how he is going to proceed in teaching the lesson. He can not afford to dispense with the attraction which variety has for Junior boys and girls.

2. One central truth. The teacher should select some

one central truth of the lesson, or at most two or three principal ideas, upon which stress is to be laid. Ofttimes we try to teach so much that our pupils learn nothing. The gun that scatters carries no destruction. One may feel that he is losing an opportunity in passing by some of the truths which are contained in a lesson; as a matter of fact he loses his one great opportunity of really *teaching something* if he does not pass by some in order to concentrate on one or two principal truths. "The feeling of eagerness to bring all the truths one can into a single lesson is spiritually unhealthy and feverish." Recall the principles stated in the preceding chapter, which should govern in the selection of the central truth or truths.

The Necessity of Concentration

To take an example, let us suppose the lesson to be the Parable of the Tares (Mt. 13:24-30). Several generalizations are clearly taught by this parable. Some of the clearest are these: Evil influences as well as good are abroad in the world; while good men are not watching, the agents of evil get in their work. God is patient with evil. Even as a time of harvest comes so will there be a time of judgment when the good and the evil will be separated, the good rewarded and the evil destroyed. This latter is the teaching which Jesus brings out when the disciples ask for an interpretation of the parable. There is another teaching, however, which is very important for Juniors to learn. That grows out of the fact that the householder commands his servants to let the tares stand with the wheat because they can not remove the one without injuring the other. This plainly teaches us that if we should attempt a separation between the evil and the good we would both injure and err. It is not for us to attempt to judge and condemn. That is for those who are wiser than mortal men. This teaching Jesus Himself elsewhere stated in compact form in the injunction, "Judge not, that ye be not judged." The Junior teacher may well choose this as the central truth, passing by the other teachings of the parable in order to lay stress upon this which is especially important for boys and girls of this age.

The central thought selected should be a *living truth,* a truth that bears some relation to the life which the pupil has to live. There are many abstract truths contained in the lessons which it would be well for the pupil to know. But the time allowed for Sunday-school teaching is exceedingly brief, one hour a week. Meanwhile as the weeks and months pass these boys and girls are forming life habits and life ideals. For their sakes be content to pass by matters of comparative moment in order to impress deeply a few all important life truths.

One lesson period is not sufficient in which to teach a preeminent truth. If the instruction sought to be given is really to tell in life building the truth must be reiterated, presented in all its phases, emphasized in various ways. The lessons of one month, or of an entire quarter, may well be devoted to the presentation in variety and power of some one truth of first importance to the Junior.[1] Hit and miss teaching, this week one subject, next week touching on three or four different subjects, the week following skipping to something entirely different, accomplishes next to nothing. Our opportunity for life building is too precious to be thus wasted.

3. **General suggestions on Presentation.** "Never tell a

[1] "There must be a well-defined central truth in every lesson. But another step is necessary: the central truths of all the lessons in the whole series of lessons should bear upon and enforce one great culminating central truth. Next Sunday's lesson should build upon this Sunday's lesson, and so on and on, and every Sunday's teaching should simply make clearer the central teaching of the whole quarter. With children this is imperative. The child who learns of God's love to-day, and the necessity of obedience to parents the next week, and the dangers of spiritual blindness the week following, is getting beads with no thread to string them on. He can not co-ordinate his material. It becomes at length a mere mass of unrelated facts in no condition to use or to serve as the basis for the gaining of other facts. How much better, especially with children, to dwell week after week upon some single truth: Obedience, for instance,—Jacob's obedience, Joseph's obedience, Noah's obedience, and so on; and then, at the end of the month or the quarter, to sum it all up in one great lesson of the duty of obedience to father and mother and teacher and God. . . . Every lesson in the series should be viewed from the standpoint of this great central purpose. Such teaching is scientific. It is a building up little by little upon the materials already acquired. . . . The new system of Graded Lessons will make this kind of teaching natural and easy."—Pattee, "Elements of Religious Pedagogy," p. 167.

Junior anything he can tell you or can find out for himself," is a good rule to follow. Remember that love of investigation is a natural characteristic of Juniors; let them find out a good many things for themselves. The custom of reading the lesson in turn about the class, whether all are ready readers or not, is too much in use. Reading in turn, occasionally, may be advisable, but the reading of verses by those who simply stumble through them is one of the most effective ways of killing interest in the lesson. If the lesson is a dialogue read it as such. The topics or questions assigned the previous week must, without fail, be called for. These assignments may be to look up and be able to locate on the map certain places, to give certain facts, or to be prepared to tell an incident or brief story that will illustrate a given point in the lesson.

V. Illustrations

The third step in the teaching process as enunciated by Herbart is association. The purpose of this step is to make the new truth presented perfectly clear by associating it with previously possessed knowledge. Association serves the additional purpose of reinforcing the new truth by binding together the old and the new. It is at this point that illustrations become exceedingly valuable. Literally, to illustrate means to make luminous, or to throw light upon. The light can only come from some idea that is already familiar. In order, therefore, to be able to bring effective illustrations, the teacher must be acquainted with what the pupils already know. If the illustrations used present new or unfamiliar ideas they are of no help whatever.[1]

The Service of Illustration

It is clear that in choosing illustrations the teacher must have regard to the makeup of his class. To speak of the

[1] "Companion ideas are needed in order that the new idea may be really at home in the mind. . . . If we give the children time to think, or help them by hints or questions, they will sometimes be able to discover some of these companion ideas or helpful examples for themselves; in other words, to illustrate the new fact out of their own experiences."—Mark, "The Teacher and the Child," p. 84.

farmer sowing grain, or of plowing or harrowing, in a class made up of city children who have never so much as visited the country would be to darken counsel rather than to illuminate. The wise teacher is therefore continually studying the class. "She watches them in their play, she finds out their little interests and enthusiasms, she gets as much as she can of their home environment, and she uses all of this material for illustration of her teaching. . . . The illustration that illuminates is the one that is taken right out of the life of the person who is being taught."

VI. Generalization

This step in the teaching process should involve the stating by the pupils in their own words of the central truth or truths of the lesson. The teacher should patiently endeavor to win this statement from the pupils; it carries greatly increased weight if it is their own formulation. Never mind if it is at first awkwardly expressed, it may be more real and vital on that account. The teacher can easily express it in more polished form later.

The Pupil to Formulate the General Truth

Sometimes the generalization may remain unexpressed, especially if the presentation has been in story form.[1] Trust the pupils to draw the moral for themselves. If it has been a good story, well told, to put the moral into words may make it seem trite and common-place. Says Professor Adams, "To supply ready-made morals to stories is bad teaching." It is hard for inexperienced teachers to realize the wisdom of this, but it is a principle which has won general acceptance. Read, for example, Hawthorne's story of "Midas and the Golden Touch." It has no moral tacked on at the end; but who could read it without being strongly impressed with the use-

[1] "Sometimes, especially with young children, it seems advisable not to teach the rule at all, relying upon the concrete facts—whatever their nature—to suggest it of themselves. . . . It requires much delicacy on the part of the teacher, especially when teaching morals, to distinguish what is best to be done in this regard."—McMurry, "The Method of the Recitation," p. 204.

lessness of mere gold? To try to frame this teaching into a moral would almost surely weaken the impression.

VII. Application

This step reaches out beyond the Sunday-school room and the lesson hour into the daily life of the pupil. Only that is really taught which actually affects and influences conduct. The resulting action in turn deepens and intensifies the impression of the truth. As Professor James puts it: "An impression which simply flows in at the pupil's eyes or ears and in no way modifies his active life, is an impression gone to waste. . . . Its *motor consequences* are what clinch it."

Especially in the Sunday-school is it true that we are not concerned merely, or even primarily, in imparting knowledge. Our purpose is to form Christian character. If, then, in our teaching we stop short of the application in actual every-day life, we fail of our real purpose. Here again we run counter to much common practice. Many teachers have concerned themselves with teaching theories, doctrines widely separated from life, and beliefs to be held as a sort of religious insurance. They might better interest themselves in teaching their boys and girls how to conduct themselves on the street, on the playground, in the school, and the home; in showing them how they can be Christian boys and girls, and in gaining the decision of their wills to go forth and live as they have been taught. The application can not be forced. It must come as the free choice of the child himself. But let the teacher make sure that that choice has been made before the lesson is entirely passed by. It will sometimes be helpful to ask the pupils how the truth which has been taught may be applied actively to daily life; again, to ask for examples of occasions which illustrate its application.

Truth Applied Builds Character

The teacher should regard the application as the most important part of his task of teaching; whatever else he does or fails to do, he must not stop short of leading his pupils to use the truth which he makes it his object to teach.

Lesson Outline:

I. The Teacher's Preparation.
   1. Spiritual preparation.
   2. A prompt beginning in lesson study.
   3. The needs of the pupils.
   4. A lesson plan.
II. Before the Lesson.
III. Point of Contact.
   1. Its importance.
   2. Examples of its use.
IV. Lesson Presentation.
   1. As to method.
   2. One central truth.
   3. General suggestions.
V. Illustrations.
VI. Generalization.
VII. Application.

Topics for Special Study:

1. Methods of Presentation.
2. The Principle of Induction.

Topics for Class Discussion:

1. How may a teacher prepare himself spiritually for his task?
2. What are the advantages of an early beginning of lesson study?
3. What attention should be given to the pupil's needs?
4. What is meant by lesson plan?
5. What has the teacher to do before the session begins?
6. What is point of contact? What about its importance?
7. Discuss methods of presentation.
8. Why should one central truth be selected?
9. By whom is the generalization to be stated, and why?
10. State the importance of application.

CHAPTER XIII

SOME POINTS OF SPECIAL EMPHASIS

The art of teaching consists very largely of some lesser arts, such as that of story-telling, of questioning, of illustrating, and of aiding the pupil's memory. The teacher who has learned how to skillfully draw out the truth from the scholar himself, to acquaint the mind with truth by throwing light upon it from other knowledge familiarly possessed by the pupil, and to aid the mind in retaining the facts and truths presented to it from time to time, has advanced far toward the goal of successful teaching.

I. The Story

1. The story as a method of teaching. "The child's thirst for stories,—has it no significance, and does it not lay a responsibility upon us?" asks a prominent educator. The question carries within itself its own answer. The very fact that the story is of such surpassing interest to the child obligates us to make use of it as an educational method. This obligation is freely admitted to-day. We now recognize in story-telling, says Professor St. John, "the earliest, the simplest, and so far as moral influence is concerned, the most universally effective means of impressing upon a new generation the lessons that have been learned by those who have gone before." "Let me write the stories," exclaims G. Stanley Hall, "and I care not who writes the text-books."

Interest the Basis of Obligation

2. Hints on story-telling. Story-telling, as has already been suggested, is an art in itself, and the teacher can well

afford to make a special study of it.[1] We can give here only a few brief hints for general guidance.

(a) The purpose of the story. Why is this particular story to be told? What do you desire to teach by it? Does the story clearly teach this? These are questions which must be definitely answered in the teacher's own mind before he undertakes to use the story in his teaching.

(b) Appreciation of the story. It is not enough to know the story's meaning. It must be *felt.* The truth must first have entered into the teacher's mind and heart; only then is he prepared to make the story an effective vehicle for its conveyance to the pupil.

(c) Knowing the story. The story's make-up must be thoroughly familiar. This does not mean that it should be memorized. Memorization surely detracts from spontaneity. Rather we mean a familiar grasp of all its details, so that no least particular, important to it, shall be omitted in the telling.

(d) Analysis. See how it is made up. Break it up into its component parts. Know not only what happened, but realize *the successive* steps in the narrative of what happened. Determine on the climax of the story, and make that the climax of your telling.

(e) When you tell it: Be yourself. Speak naturally. Avoid affectation. "A cant voice is abominable." If you pose you attract attention to yourself rather than to the story. *Be direct.* Use direct quotation. Strip off all unnecessary verbiage. Do not interject comments or explanations of your own. Come to the point. *Be earnest.* This does not necessarily mean, Wear a sober face. It means, Give yourself to the story. Live it. Forget your own existence. Make your pupils feel it. To do this, it will help you to visualize the whole. Make yourself see it, then show what you see to your pupils.

[1] Literature on the subject may be secured in abundance. First we would advise the teacher to obtain "Stories and Story-Telling," St. John, (New York, Eaton & Mains; Cincinnati, Jennings & Graham. Price, 50 cents.) This may be followed by the purchase of other books therein suggested.

(f) Practice. There is only one way to learn how to tell stories, and that is, to practice. You never need want for an audience. Wherever two or three children are gathered together, there you have it. "If one have neither natural adaptation, nor experience, still I say, Tell the stories; tell the stories; a thousand times, tell the stories! You have no cold, unsympathetic audience to deal with; the child is helpful, receptive, warm, eager, friendly. His whole-hearted interest, his surprise, admiration, and wise comment will spur you on." (Smith.)

II. Artful Questioning

1. The importance of questions. The masters of pedagogy without exception give questioning a place of importance in all teaching. Some make it pre-eminent. Gregory, for example, says: "The true stimulant of the mind is a question, and the object or event that does not raise any question will stir no thought. Questioning is not, therefore, merely one of the modes of teaching: it is the whole of teaching; it is the excitation of the self-activities to their work of discovering truth, learning facts, knowing the unknown." Certain it is that the greatest teachers have made much use of questions in their own teaching. We have already instanced Socrates. Jesus Christ, the Master Teacher, was the most wonderful questioner who ever taught. In the simplicity, the depth, the searching quality, and the far-reaching effects of His questions He stands pre-eminent through the ages. The one recorded incident of His boyhood portrays Him in the temple among the teachers of the law, "both hearing them and asking them questions." "With questions He encouraged the timid, instructed the docile, rebuked the stubborn and undiscerning, warned the imperiled, silenced the carping and captious, refuted the contentious, and denounced the hypocritical."

Used by the Greatest Teachers

The principles upon which the recognition of the value of questioning rests are among the most generally accepted of

any in the new education. For example, Mill states as the first principle in education, "The discipline which does good to the mind is that in which the mind is active, not passive; the secret of developing the faculties is to give them much to do, and much inducement to do it." Spencer says that the pupil "should be told as little as possible and induced to discover as much as possible." Agassiz said that "the worst service a teacher could render a pupil was to give him a ready-made answer." Dr. Lewis says: "The new education aims to draw out, to train, to discipline; and it does this by awakening curiosity, exciting inquiry, and developing discrimination. Its axiom is that it is what the student does for himself by himself, under wise guidance, that educates him." These statements make clear why the question is so important a means in teaching.

Why Questions are of Value in Teaching

2. The use of questions. Questioning as commonly practiced is greatly abused. The use of printed questions read from a lesson help can not be too strongly condemned. It can not be anything but formal, stilted, dry, and lifeless. Instead of awakening interest, such questioning puts to sleep whatever interest may have existed. Questions, to be of value, must have in them some element of surprise, at least that of their form of statement being unknown until they have been asked. The asking of questions, the answer to which is perfectly obvious to all, is likewise objectionable. Questions should compel thought. Too often this sort of questioning is intended to hide a lack of real information on the part of the teacher, which it never succeeds in doing, even in a class of Junior boys and girls. Among other faulty questions may be named the aimless question, that leads nowhere; the irrelevant question, which is out of joint with the thing in mind; the misleading question, which leads the learner away from the right road; the wordy question, which confuses; the technical question, which confounds; and the silly question, which insults. There are

The Abuse of Questioning

also questions that are annoying, provoking, impudent, sarcastic, and malicious.

Professor Pattee names three classes of questions: (a) *the preliminary question,* which is to be used in connection with Herbart's first step; (b) *the developing or suggestive question,* the design of which is to stir the mental activity of the pupil and enable him to formulate his own statement; and (c) *the test question,* the object of which is simply to find out what the pupil has learned. We will consider these classes of questions somewhat more in detail.

(a) The Preliminary Question. The object of this step has been stated to be that of finding a foundation in the pupil's mind upon which to build. With the lesson which is to be taught in mind, and keeping constantly before him the central truth which he desires to impress, the teacher will use questions to discover a possible point of contact. Let him make sure of his ground. Dig beneath the surface. Because the Junior uses words glibly, do not take it for granted that he understands what they mean. Words which to the teacher have a certain perfectly clear meaning may have a very different content in the mind of the boy or girl.

To Find a Point of Contact

In presenting as an illustrative lesson the Parable of the Tares (Matt. 13:24-31), Professor McMurry begins as follows: "Let us see what Christ meant by His story about removing weeds from the wheat. Have you found weeds in a garden of your own? How were they gotten rid of? Why is that so necessary? Is there any danger to the other plants in so doing? Have you seen weeds growing in grain in the country? Where? In what grains? Is it more or less dangerous to remove weeds from wheat than from your flowers or vegetables in your garden? Why? What, then, does the farmer do with them?" [1]

(b) The Developing Question. This class of questions is of use in the presentation of the lesson as a stimulant to

[1] "The Method of the Recitation," p. 283.

thought, to lead the pupil to discover the truth for himself, and to state it in his own language. Socrates maintained that the teacher should never *tell* anything; everything should be *elicited* from the pupil. This is almost as extreme as the position of the teacher who simply stands before his class and talks, telling everything, explaining everything, and expecting only that his pupils will sit patiently, with their hands and feet still, their mouths shut, and their ears wide open as funnels to drink in unresistingly everything which he chooses to pour forth. Of the two extremes the latter is the worse, but there is little excuse for either. No amount of the most skillful questioning will elicit from the pupil facts which he does not possess. "Given a knowledge on the part of the child of the meaning of washing, we can elicit from that child that a man who goes to his room with a dirty face and comes out with a clean one, has washed himself. But no amount of Socratic skill could elicit from a child who knew nothing about washing, how a dirty face became clean." It is important that the teacher be able to discern which things may be elicited and which must be told.

To Aid the Pupil in Discovering the Truth

The developing question should be clear, direct, and simple. As a rule, it should not be answerable merely by yes or no. In such a question the teacher himself makes a statement of fact and requires the pupil only to confirm or deny. Sometimes it is useful in leading up to a question of another form. Occasionally the question may be in elliptical form; that is, may supply a part of the answer, expecting the pupil to complete the sentence. Instead of asking, "Where was Jesus born?" the teacher says, "Jesus was born in ————," and pauses for the pupil to complete the sentence. The chief use of this form of question is to encourage the diffident or timid child, or the pupil to whom expression is difficult. Care should be taken not to use it overmuch. Questions should be so framed as not to require long or involved answers, except in the

The Form of Questioning

case of the exceptional child. As a usual thing, they would discourage the pupil from attempting an answer.

Professor McMurry in the illustrative lesson quoted from above gives an excellent example of the developing question used in lesson presentation. We continue the quotation:

An Example of the Developing Question in Lesson Presentation

"Now let us listen to the story which Christ told about removing weeds from the wheat. That was in Palestine, and the particular weeds he mentioned are called tares. They are said to look very much like wheat. (Read the lesson, Matt. 13:24-31.) The children, after hearing the parable, relate the same probably two or three times, in order to see clearly the concrete situation. Proceeding, we say, Why, then, were the servants not allowed to pull up the tares? The chief answer is that in so doing they would root up the wheat, because the tares stand so close to the wheat that one could not be pulled up without injury to the other. Christ's disciples hardly knew what He meant by this story, and they asked Him about it. Do you think you can possibly tell what is meant? Let us see. He says that a man having a field of grain may be compared with the Kingdom of heaven. If so, whom might the sower represent? Answer: Christ. And what would the field be? Answer: The world. Who would be meant by the good seed? Who by the tares? When will the harvest be? Who are the reapers? Are there many tares or wicked people in the world? Give examples, as thieves, murderers, etc. Those servants thought it would be wise to separate the tares from the wheat and gather them up; have you ever had the same feeling about the bad people in the world? Have you wanted to do away with the evil and leave only the good? Well, now, suppose you were allowed to separate the good from the bad; if this permission were given you, how would you go at it? (1) On which side, the good or bad, would you place Jacob? You remember he deceived his aged father. (2) What would you do with Moses? Remember that he killed a man. How did

God regard him? . . . (3) Where would you place the Prodigal Son? . . . (4) What would you do with the brother of the Prodigal Son? He stayed at home and worked. (5) What would you do with your friends and acquaintances? Why are you confused in these cases? Once more, why would not the householder allow his servants to pull up the tares? Answer: They were too near the wheat stalks and too much like them to be separated from them. Does that help you any here? How? Answer: (1) The evil is so near the good that they are both found in one person; (2) the good and the bad often appear so much alike that often we are not able to tell them apart. What conclusion, then, do you reach about our trying to separate the good from the bad? But what if we went ahead and decided to attempt it nevertheless? Wrong! Who, then, will attend finally to this separation? Why are angels chosen for it rather than men? Which verse in the parable most clearly calls for delay in separating the bad from the good? Look them through, to see. Verse 30. 'Let both grow together until the harvest.' Are you convinced that this applies as much to good and bad people as to wheat and tares? Do you call to mind another verse that brings to mind a similar thought? You have heard it often. It begins with the word *Judge.* Matt. 7: 1. *Judge not.* Let us learn these two verses, then; and hereafter, when the parable of the tares is called for, you may state its chief thought for us by these two verses."

(c) The Test Question. This finds its chief value in the review. At the beginning of the lesson a few questions may be asked, to bring out the salient points of the lesson of the week preceding, or to bring to mind the central truth of the month's or of the quarter's teaching. Questions printed in the lesson helps are, as a rule, almost wholly of this class. They may be used occasionally to test the pupil's preparation or his memory of work previously given, but it is easy to make too much use of them.

To Review

III. Illustrations in Teaching

1. Kinds of illustrations. Illustration may be either verbal or material.

(a) Verbal Illustrations. Under this head comes everything in the way of examples, parallel instances, comparisons and contrasts, incidents and anecdotes. In order that the teacher may be apt in illustration, it is needful that he understand and know how to use certain of the most useful rhetorical forms. Most important of these are:

(1) The Simile. The simile, consisting of an expressed comparison, is the simplest kind of illustration. It is exceedingly helpful to the teacher. Whenever he is able to use an apt simile he may be sure that he is teaching effectively. Some familiar examples are: "The ungodly are not so: but are like the chaff which the wind driveth away." "For the word of God is quick, and powerful, and sharper than any two-edged sword." "But the path of the just is as the shining light, that shineth more and more unto the perfect day." "I will be as the dew unto Israel." When the comparison is elaborated it becomes a parable.

The Simplest Form of Illustration

(2) The Metaphor. The metaphor, like the simile, is based upon comparison, but differs in that, while the simile uses a distinct symbol, usually the word like or as, to indicate that there is comparison of ideas, the metaphor omits any such, and, assuming a likeness, applies to one of them the term which denotes the other. It thus leaves more to the hearer to discover and acts more directly as a mental stimulant. As a stronger figure, it is more forcible than the simile. It is accounted the most effective form of illustration. The average person delights in hearing metaphorical speech. Examples are: "Judah is a lion's whelp." "Israel is an empty vine." "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" The metaphor expanded becomes an allegory.

The Most Forcible Form of Illustration

(3) The Anecdote. Brief incidents in story form may be very effectively used by the teacher if care and discrimination are employed in their selection. Not uncommonly an anecdote may do more by way of turning away thought from the subject in hand than by way of illuminating the truth. In Sunday-school teaching illustrative incidents should be brief, pointed, true to life, and have an evident application to the immediate truth which it is desired to convey.

The Use of Illustrative Incidents

(b) Material Illustrations. Under material illustration comes everything in the way of object teaching by the use of pictures, maps, diagrams, models, statuary, coins, and the blackboard. Any object which will translate an abstract idea into concrete form or give reality to a thought which it is desired to impress is valuable as an aid to teaching. The stereoscope is now being effectively employed by many in teaching the geography of Palestine.[1]

(1) Pictures for Illustrative Use. Where a stereoscope and set of views can not be secured, the teacher may use as a substitute pictures in books or clipped from circulars and travel announcements. Pictures may well be put to a wider use than that of teaching the geography of the Holy Land. If the matter is kept in mind and the teacher is alert for picture material, phases of almost every lesson may be illustrated in this way. The Perry pictures and other similar series will be found useful for this purpose. Postcards made from actual photographs may now be had, as also the photographs themselves where the teacher can afford a somewhat larger investment.

(2) The Blackboard. A blackboard should always be within reach of the Junior teacher. Writing an important word, setting down a brief generalization, outlining the form of some object by a ready sketch, is often of immense help. In teaching the geography of Biblical lands the blackboard

[1] Write Underwood and Underwood, Department O, 5 West Nineteenth St., New York, for information concerning The Underwood Travel System.

is indispensable. The map should be made offhand as the teacher talks. If the teacher himself has the main facts well in mind, this may readily be done with sufficient accuracy. If the teacher feels that he can not possibly do this, a faint outline by means of dots may be placed on the board beforehand. The blackboard is also of use in jotting down the successive points of a lesson summary or of a review.

The Best Use of the Blackboard

In the writer's early Sunday-school experience the village artist was employed to come to the church during the week and place upon the blackboard an elaborate symbolic representation of some feature of the next Sunday's lesson. The board was placed on the platform in full view of the entire school for their admiration. The sketch was almost never explained or referred to in any way. About the only impression made upon one youthful mind was of the artist's ability to make wonderful pictures. Such sketches made during the week, even if brought to the attention of the class and carefully explained, accomplish little. The process is too mechanical. But little worth attaches also to ingenious devices, combinations of letters, rebuses, and puzzles. They may amuse or entertain, but they have little teaching value. "He is the best teacher," says the Eastern proverb, "who turns our ears into eyes." The vital way of using the blackboard is while presenting the lesson to the ear, to make it clear to the eye also; not by elaborate drawings, but "by a simple and direct appeal to the things the pupil knows best." Talk with chalk in hand, and use simple illustrations as you proceed. Books on blackboard work, readily obtainable,[1] give instruction in the elementary principles of drawing in a manner at once so simple and so definite that with a determination to do it any one can become sufficiently proficient to use the blackboard acceptably and profitably in teaching.

Where the Junior class does not have a room to itself, the large standing blackboard should give way to a small lap

[1] Such, for example, as "The Blackboard Class," Darnell.

blackboard or a writing-pad of unruled paper. Where this is used, it is well for the class to have the same. When the teacher makes a sketch or writes down an important generalization, the pupils should do the same on their pads.

2. Uses of illustrations. The uses of illustration may now be briefly stated.

(a) To catch and hold the attention. By means of an illustration which appeals to some common interest the attention may be immediately arrested.

(b) To quicken the imagination. The service of the imagination must often be invoked as an aid to learning, and it can best be awakened by illustration.

The Specific Office of Illustrations

(c) To kindle the emotions. The emotions are of highest importance as an aid to moral and religious appeal. The conscience may, with many, be more readily aroused through the emotions than otherwise, and the emotions, in turn, may be more readily kindled through illustrations than in any other way.

(d) To aid reasoning. An argument may only be made to take hold of the understanding by means of some familiar illustration.

(e) To assist memory. Illustrations are easily retained and serve as a means to recall that truth with which they are associated.

IV. Enlisting the Aid of Memory

Memory is that power of the mind by which it is enabled to retain and reproduce ideas which have been presented to it. It is obvious that without memory both teaching and mental growth are impossible. How, then, may memory be stimulated and its aid be best evoked in Sunday-school teaching?

1. What memory depends upon. The retention and reproduction of ideas depend almost wholly upon two things: the *strength and depth of the impression,* and *association with other ideas* already in the mind. If everything which we wish

our pupils to remember be taught in such a way that a strong impression and natural association are made, we may be sure of success.

The Secret of Remembering

What grown person who does not have a stock of vivid memories going back to childhood! Some are of *first* experiences: the boy's first boots, his first pair of trousers, acquaintanceship with his first intimate girl friend. Others are of *strange and unusual* experiences: of being thrown from a horse, of visiting some historical scene, of witnessing an accident. These *remind* one of facts and persons and experiences closely associated with them. Some things are indelibly impressed upon our memories because of *repetition:* the fields we crossed on our way to school, or the streets traversed in going to the postoffice for the mail. These memories of childhood suggest how the teacher of Juniors, ere the golden memory period has passed, may indelibly impress upon their minds facts and truths that will remain with them throughout life.

2. Strengthening the impression. There are various ways in which the impression may be made powerful.

(a) By Securing Close Attention. The first and chief reason why pupils do not remember is that they do not give attention to what is being presented to them. The teacher's task is, therefore, to win their close and earnest attention to the lesson presentation.

(b) By the Use of Change and Variety. Every teacher has at some time been surprised to find how well the class has remembered a lesson presented in her absence by a substitute teacher. A little investigation would probably have disclosed the fact that the substitute employed an entirely different method of presentation. Study to find new ways of presenting the lesson.

(c) By the Use of Narrative. How many times the Juniors will say concerning something which they have been asked to memorize, "O, Miss H., if you will just tell us about it we will remember; but it does n't mean anything when

we read it out of the book." Cultivate the ability to present the simplest facts and truths in story form.

(d) By Association. This both strengthens the impression and is in itself a means of retaining and reproducing ideas. If the facts are geographical, associate them with the hills, valleys, streams, or mountains of the pupil's neighborhood. How many have remembered the size and shape of Palestine by associating it with the State of New Hampshire, which it resembles in these particulars. If the facts are historical, associate them with events in United States history, which the pupil is no doubt studying in school. If spiritual, associate them with the experiences of the playground or the family circle.

(e) By Repetition. Drill is important. Review the memory work over and over again. Sometimes at the beginning of the lesson period, sometimes at the close. Surprise the pupils by calling for it in the middle of a recitation. Some things can only be learned by rote. In this class come memory passages from the Bible, golden texts, and the great hymns. It is of the utmost importance that the Juniors store their minds with this wealth. That is possible now which never will be again. What is more, it stands in very close relation to their future well-being.

Lesson Outline:

I. The Story.
   1. The story as a method of teaching.
   2. Hints on story-telling.

II. Artful Questioning.
   1. The importance of questions.
   2. The use of questions.

III. Illustrations in Teaching.
   1. Kinds of illustrations.
   2. Uses of illustrations.

IV. Enlisting the Aid of Memory.
   1. What memory depends upon.
   2. Strengthening the impression.

Topics for Special Study:

1. The art of story-telling.
2. Jesus' use of questions in His teaching.

Topics for Class Discussion:

1. Why is story-telling an important method of teaching?
2. Give the most important suggestions on how to tell a story.
3. Discuss the place of questioning in teaching.
4. What is the use of the preliminary question?
5. What is the importance of the developing question?
6. Name and give an example of the most important forms of rhetorical illustrations.
7. How may the blackboard be best used?
8. Give the principal uses of illustrations.
9. What does memory chiefly depend upon?
10. State different ways in which a strong impression may be made.

CHAPTER XIV

THE PROGRAM

A program is a setting forth in order of the plan of the day's session. To attempt to conduct a Junior Department without a program is like trying to cut out a dress without a pattern. A program is necessary that the Superintendent may have freedom. With a definite program written out, he may give his full attention to the thing in hand, and need not be obliged to think of what is to come next. It insures a logical sequence throughout the session. Further, it is a decided aid in securing order and in preserving reverent attention and order.

Necessity for a Program

I. The Program Outlined

The elements of the session should be:

1. **Worship**—in song, prayer, responsive service, and offering.

2. **Recognition** of birthdays and of new members.

3. **Instruction**—given by the Junior Superintendent, as memory drills and general instruction from the platform, and by the teacher in the regular class work.

4. **The care of details**—such as marking records, making announcements, and distributing books and papers. Much of this work can be done before and after the regular session.

II. The Progam in Detail

1. **Worship.**

(a) In Praise. The songs of the Junior Department should be a fundamental part of the service. These must not be left to chance, but selected with a definite pur-

pose to teach the truth of the lesson. If none can be found to teach the definite truth, select those that embody one of the great truths that meet the spiritual needs of the Juniors. One or two songs of praise in the opening will create a helpful atmosphere for the session, and the lesson hymn or hymns may come later in the service. Occasionally, to vary the service, the Juniors should be allowed to select one of the hymns. They can be trusted as a rule to select one of the best in the book.

(b) In Prayer. While the entire service is one of worship, there must be in every session a definite time for coming into the presence of God in prayer. This should be as near the lesson period as possible. In order that the room may be pervaded by an atmosphere of reverence and worship the door should be closed, and no one allowed to enter during this part of the service; the officers should cease work and join in the service, and every teacher bow or kneel, as is the custom.

The prayer should not be over long; it should be filled with thankfulness for definite things, and with such petitions as are easily a part of the heart life of every Junior. The impress of the prayer is much strengthened if followed, while still in the attitude of prayer, by one of the great hymns of adoration, as "Holy, Holy, Holy, Lord God Almighty." The great purpose of prayer in the Junior Department is that the boys and girls may feel the spirit of true prayer, and not think of it simply as words.

(c) In Scripture Response. The reading and recitation of Scripture may be made a very impressive and helpful part of the service. The Psalms and verses which the Juniors are memorizing can be used frequently. Many of these passages give beautiful expression for the feelings which are common to all hearts.

(d) In Offering. In the Primary Department the offering has been made a service of love and recognition of God's greatest gifts to us. In the Junior Department the idea of

stewardship and of giving as an obligation as well as pleasure should be taught and the habit of systematic giving formed. The method of taking the offering must be adapted to boys and girls. No longer is it a pleasure to them to march round and put their offerings in a basket, while to ask them to sing "Hear the Pennies Dropping," or a similar song, is an open insult to their ten years. The offering may be taken in the class and handed by the class treasurer—elected monthly—to the Department treasurer, or the baskets may be passed by ushers as in the regular church service, the offering being received by the Superintendent, who may offer a short prayer.

In all services in the Junior Department the forms should be patterned after those of the higher departments rather than of the Primary Department.

2. Recognition.

(a) Of Birthdays. The recognition services of the Junior Department should show marked departure from the same service in the Primary Department. The Juniors may enjoy counting the pennies as they are dropped into the birthday bank, and if so, well and good. If, however, they feel that this is babyish, it should be dropped at once. The money may then be put into the bank and the amount announced. The birthday greeting will also change form. A different greeting or birthday wish may be used for each month in the year. These greetings may be selected from some of the hymns or from other greetings, or the Hebrew benediction from Numbers 6: 24-26 may appropriately be used. If a birthday calendar is used the Juniors should write their own names opposite their birthdays.

(b) Of New Members and Visitors. The welcome song of the Primary Department will be rated with the offering song and others as too childish for the Juniors. The public reception of new members and their introduction to the school will lend a dignity to membership in this department which will be helpful to both old and new members, as well as

afford a means of extending a welcome in the name of the class or department to new members. A new member should never be assigned to a class without a formal introduction to the teacher, and by the teacher to the members of the class. Visitors, where it seems best, may be introduced to the Department and recognized by the class rising; in other cases they may simply be welcomed by the assistant superintendent when they enter, and by the Superintendent later.

3. Instruction. Just how much of the instruction shall be given by the Superintendent and how much by the class teachers depends upon the organization and equipment of the department.

Before the advent of the graded lessons many Junior Superintendents taught the lesson to the entire department. With the new plans, class teachers are necessary. But the Junior Superintendent has the opportunity of teaching special lessons, drilling on memory work, and giving reviews. The value of the review is well recognized. Its purpose is threefold. It reveals to the teacher or Superintendent, sometimes to an amazing degree, just how much has really been taught; it gives to the pupil the opportunity for putting what he has learned into words and serves thereby to more firmly fix the lesson in his mind. The general view of the lesson in departments where the classes are studying different lessons is impossible, but in such cases the review may cover some of the correlated work, or some general Bible work that must be done in every Junior Department. If the Uniform Lessons and supplemental work are used, the review will vary, sometimes covering the lesson and at other times the supplemental work.

Whatever the arrangement of the department or of the room, there should be a time for the assembling of the individual classes, and whether this be a time of disorder or merely of a slight disorderly confusion will depend far more on the teachers than on the Superintendent. Of the work of the period of instruction more need not be said here. It is

the teacher's golden opportunity, the time to prove whether he is a teacher merely in name or whether the living truth is verily passing through his heart into the heart of his pupil.

4. The care of details.

(a) Marking Records. Great care should be taken in keeping the records, and credit should be given for the work done, as well as for attendance and offering. A specified time should be given for marking the class books and taking the class offering, also for the collection by the treasurer of the offering envelopes, in order that there may be no interruption of the lesson period by any of these necessary visits of the officers to the class.

(b) Announcements. A Church bulletin is a good thing, of which we heartily approve, but the Sunday-school must not be made the bulletin board. Only such announcements as are of vital interest to the school should be given place on the school program. The secretary's report should be of interest to every pupil. As this must come early in the session, it is frequently wise to have the report consist of the number present, amount of the offering, and other items of the week previous. Juniors are interested in comparisons, and a comparison of the reports with the corresponding Sunday of "last year" is a stimulus to increased effort.

(c) Distribution of Library Books and Papers should be made as the pupils leave the room, that their attention may not be distracted during the session of the school.

III. General Suggestions

1. Before the session. Much of the success or failure of the Sunday-school hour will depend upon what is done during the fifteen or twenty minutes that precede the session.

A Time of Opportunity

As the pupils are assembling it is very important that the teachers and officers should be in their places. These few minutes give a great opportunity for getting acquainted with the girls and boys. There is also a chance to direct the activities, so that there will be

no disorder, but rather a busy, happy preparation for the work of the ensuing hour.

2. **Beginning on time.** A first essential is beginning on time. The Superintendent who waits for his school to be there in order that he may tell them how much time has been lost, or to urge them to be prompt, will never have a punctual school. The Superintendent who must stop after the moment for opening to look up the number of the opening hymn, is inviting tardiness. Begin on the tick of the clock if there is no one present but the Superintendent.

How begin? By ringing a bell? No; the very tone of the average bell does not tend to reverence; then, too, a bell has a dictatorial note that arouses opposition in the boy or girl who got up crosswise. Quiet music of the highest type creates an atmosphere of reverence that is irresistible to most Juniors. But this presupposes an artist at the piano or organ, and this is not always possible; the chord on the instrument can, however, always be used. The command, "Juniors, Attention!" if given with military emphasis, is enjoyed by boys and girls, and wins quick response. In a school where the teachers as well as the pupils have acquired the habit of promptness, the Superintendent may simply step to the platform and, after waiting a moment or two for perfect quiet, lead in the repetition of some passage of Scripture.

Method of Opening

3. **Character of program.** A love of variety and an inability to long keep the attention fixed on one thing is characteristic of the Junior age, nevertheless a certain uniformity in a Junior program is advisable. This should be in the general outline or form, in order that the school may be familiar with this outline and ready to respond; otherwise there is more or less confusion, and in the case of responses or general exercises a failure to respond till the exercise, whatever it may be, is half over. This tends to a lack of co-operation in these services. On the other hand, the individual features, as the hymns and re-

Uniformity with Variety

sponses, should be changed from time to time, that there may be something new each week, while occasionally an entire change may be introduced as a surprise to the school. This presupposes that a written copy of the general program is in the hands of the pianist and the weekly changes are indicated to her; also that, in the case of the surprise program, copies of this are in the hands of the pianist and enough of the officers or teachers to enable the program to move smoothly.

The nature of the program must depend in a large measure upon the general plan of work for the school. If the Uniform Lessons are being taught and the supplemental work learned during the school period the general program must be brief. If the Graded Lessons are used, with the correlated work done at home, more time can be given to a general service and more features be introduced. The time for handwork, whether in the school or at home, will also affect the nature of the program.

4. Discipline. In the conduct of a Sunday-school or a department there are many things apparently so trifling in themselves as to be hardly recognized, and yet each in its way of great importance. One Superintendent said: "My greatest difficulty is with my teachers. They will continue talking with their pupils when I give the signal for quiet." Each teacher has just one thing more to say to the class or to one pupil, and does not realize either that it takes only one to make disorder, or that every other teacher has the one thing more to say. Frequently schools or departments are made disorderly by the late comers, and the Superintendent and teachers should do everything in their power to help the pupils to form the habit of punctuality. One effective way of checking tardiness is to have certain intervals during the opening service at which late comers may enter.

The co-operation of pupils in a general service is largely dependent upon the teacher. If the Superintendent requests the school to kneel, and the teacher remains seated and bows

her head, the class soon follows her lead. If the request is for bowed heads and the teacher sits upright, the pupils either sit upright or peep at her between their fingers. If disorder occurs in the class during the prayer, and the teacher opens her eyes and in whispered tones admonishes the disturber, she suggests the idea of looking round and whispering. Unless the disorder is such as to cause real disturbance, the admonition should come at the close of the prayer.

The Teacher's Example

In regard to all matters of order there should be a perfect understanding between the Superintendent and teachers, so that each may assume his share of responsibility. A well-arranged program and carefully-prepared lesson will be of little avail if disorder is allowed to reign.

5. The close of the session. The purpose of every earnest teacher is to impart to the pupil some great truth that shall be for the upbuilding of his Christian character. If this is to be accomplished the impression of the lesson must remain. Yet an impression on the heart of a boy or girl is very easily effaced. The closing service of the school should be of such a nature as not to mar the image made by the teacher and the lesson. This at once precludes the general review of the lesson, because each teacher has prepared the lesson for *his* class and there may have been as many different truths taught as there are classes. The rearranging of the chairs for a general service not only uses valuable time, but is also distracting. Dismissal from the classes is a method that is gaining favor. A warning signal should be given five minutes before the time for closing. At the closing signal all may stand in their classes, repeat a closing prayer-verse, as "Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my Strength, and my Redeemer," or some other selected verse, sing the doxology, or one verse of a devotional hymn, and be dismissed.

Our public schools are wise in their method of dismissal, and the Junior Department can not do better than follow their

example and dismiss in a dignified march. A general plan of march, each class passing round its own chairs and joining the line at a certain point, can be arranged and be both attractive and orderly, in no way dispelling the spirit of the service.

Lesson Outline:

I. The Program Outlined.

II. The Program in Detail.

1. Worship.
   a. In Praise.
   b. In Prayer.
   c. In Scripture Response.
   d. In Offering.
2. Recognition.
   a. Of Birthdays.
   b. Of New Members and Visitors.
3. Instruction.
4. The Care of Details.

III. General Suggestions.

1. Before the Session.
2. Beginning on Time.
3. Character of the Program.
4. Discipline.
5. The Close of the Session.

Topics for Special Study:

1. The programs of some successful Junior Departments.
2. The problem of discipline.

Topics for Class Discussion:

1. Why is a department program essential?
2. Name the elements of worship in the program.
3. How should the hymns be selected?

4. What is to be said of the prayer?
5. Give important particulars concerning the recognition of birthdays, and of new members and visitors.
6. What is to be the part of the Department Superintendent and of the teachers in instruction?
7. What is the importance of details?
8. Enumerate and discuss the various general suggestions given.

CHAPTER XV.

HANDWORK FOR JUNIORS

The best educators of the present day are putting renewed emphasis upon the value of manual work. Our public schools are being equipped with workshops and laboratories, and pupils are being trained by the use of the hand as well as the mind. Many experiments are proving that this method of teaching is applicable to Sunday-school instruction, so it behooves Sunday-school teachers to investigate in order to know something of the principles and methods of work.

I. The Value of Handwork

1. **Assists memory.** A child, utterly unable otherwise to give any intelligent idea of a lesson story, will, if the lesson has been impressed by a blackboard picture, reproduce in his own way the picture, and in "telling the picture," give a clear story. The recalling of the picture in putting it on paper has enabled the mind to more fully grasp the story, while the telling of the story will suggest additions to the picture. While the Junior period is called "the memory period," yet such a multiplicity of things are demanding the attention of these busy minds that it is necessary to fix important facts as firmly as possible. The things which the Juniors *do* are remembered much longer than the things which they hear. Hence the stories which they write and illustrate, the maps which they make, and the models which they contrive will help them to remember the Bible stories and facts, and give to them a sense of reality which can not be gained in any other way.

2. **Impresses truth.** A chief end of teaching is to enable

a child to reproduce in his life the great life truths. A first step toward that end is to bring him to see and interpret common facts which are the media of expressing truth. Manual work may not always directly set forth the spiritual truth itself, but through the facts represented the underlying truth may often be comprehended and impressed. For instance, the child who draws the picture of the sheepfold with a mark to represent the shepherd does not express in that picture the truth of God's care for His children, but as she interprets the picture and sees in it the shepherd caring for his sheep, she may be brought to realize the care of the Heavenly Father for her, and may even put it into words.

Not only is the truth impressed, it is learned in that way which has the largest influence upon character. "To learn a thing *in life and through doing* is much more developing, cultivating, and strengthening than to learn it merely through verbal communication of ideas." (Froebel)

Manual work, the whole object of which is busy work, fails utterly in its purpose, for unless it has a vital connection with the truth to be taught, and in some tangible way is an expression or reproduction of the lesson, it becomes merely a mechanical exercise of the fingers.[1]

3. Provides for self-expression. One of the problems of teaching is how to afford opportunity for the pupil to give expression to his inner life. Oral expression alone is very incomplete, and if there is a large class one or two pupils are apt to do all the talking, while the others are idle or thinking of things quite foreign to the lesson. Handwork gives

[1] "Manual methods must not be confused with the plans of class exercises and entertainments which have the sole purpose of amusing the pupils or restraining them from misconduct; they must not be adopted by the school and the teacher simply because they have the effect of 'keeping the children still.' The motive for their adoption must be their value in fulfilling the educational purposes of the school, the religious education of the pupils; that is, their real spiritual value; and the only reason for considering these methods here is that, though they are comparatively new to the Sunday-school, they are of first-rate importance and value to its work."—Cope, "The Modern Sunday School in Principle and Practice," p. 113.

each one something to do, and thus insures self-expression by all. Of course it is understood that the highest form of the expression of moral and spiritual truth is in the daily life, but handwork provides a valuable secondary means.

The common experience is that it interests the boys and girls, and provides a means of holding them to the Sunday-school.[1] Some Sunday-school teachers have expressed a fear that handwork might take away from the spiritual side of the teaching. Rightly used there is no danger of this, and if the facts of the lesson are well understood the spiritual application will come with greater force.

The reasons for the adoption of handwork by the Sunday-school are admirably stated by Cope in a brief summary paragraph, as follows: "It is the natural way of education through self-activity; it involves self-expression, upon which the value of all impression depends; it enlists a large proportion of the child's whole life; it follows the laws of his developing nature, his desire to do, to create; it accords with the play spirit, which is really only the creation spirit; it secures co-operation through the whole class, teaching pupils to work with others, developing the social spirit; it never fails to secure interest, the basis of attention; it removes religion from the realm of the abstract and unreal to the practical, concrete, and close-at-hand; it co-ordinates the work of the Sunday-school with that of the day school, tending to make the pupil's education unitary."

II. Adaptation to the Junior Department

The marked desire to use the fingers, peculiar to the Junior age, gives an especial attractiveness to handwork in the Junior Department. The Junior interest in constructive

[1] "Beyond doubt this manual system will go far toward solving the vexed problem of 'holding the boys and girls.' I do not say it will prove an absolute panacea, for no one thing will. But that it will work wonders when properly applied I see no reason to doubt. Let a boy or girl find joy in a task, and there need be no fear of its holding power." —Patterson Du Bois.

play suggests a special value in manual work as a part of the curriculum for this age. The indisputable fact that the object of supreme interest to a Junior is the thing he is doing, together with the principle that he is most successfully instructed along the line of his interests, indicates that manual work presents a wide field of opportunity to the Junior Department.

The stereotyped or definitely indicated manual work has its place here, but only as foundation work. Interest soon flags in anything that is all prepared and in which the Junior is asked only to do the purely mechanical part, and yet this work is essential to the more individual work later. A Junior is nothing if not original. The work that most deeply engrosses him is that of his own planning. This gives to the manual work which is merely suggestive and which allows wide scope for originality, the greatest value, although even this causes stagnation of interest unless it is frequently varied and the Junior occasionally given an opportunity to introduce an idea that is entirely his own.

III. Types of Handwork

There are three principal kinds of manual work that are really applicable to the Sunday-school: illustrative, geographical, and written work. These, however, yield themselves to more or less combination with each other.

1. **Illustrative.** Illustrative work comes within the field of the Primary Department and consists in the illustration of Bible stories by drawings, paper cuttings, water-color paintings, or poster-making, which is one form of cutting. In the early Junior years the illustrative work in the use of Bible pictures, if these pictures really illustrate the lesson story, is interesting if made constructive by making the picture form part of the story in the note-book, which then becomes a Bible story book.

Models, plans, or drawings of some things that are unfamiliar to the youth of to-day, as models of Oriental houses,

the Oriental well or water-pitcher, can be introduced at times in such a way as to be very informing and helpful.

2. Geographical. Geographical work seems to be the natural field for Junior activities, largely from its constructive character and from the Junior's predilection to literalness and exactness. Geography work gives life and reality to the Bible. If with the Juniors one can go to a sand pile or, better still, to a sand pit, and there on as large scale as possible, lay out a plan of the Holy Land, building up the mountains and digging out the river and sea basins; then with them climbing the hills, walking along the backbone of the country, and descending to the Jordan Valley and the Dead Sea, Palestine is no longer a few lines on a sheet of paper, but a real country of rivers, mountains, and valleys. If neither of these is accessible, the best substitute is a sand table, where on a smaller scale the same map may be built. The material for this should be white beach or builders' sand. Sand containing clay should be avoided.

"The best dimensions for a sand table are in the proportion of three to four, specifically 27 x 36 inches. Any tray so made that it will not warp or leak will answer. It can be set on horses or on a table. It need not be zinc-lined. It may be made of flooring, tongued and grooved, with a rim about five inches deep. The bottom should be painted blue to represent the sea when the sand is brushed away. This proportion will be exactly right for modeling the maps of the Old Testament world, Sinai and Egypt, Palestine, Esdraelon, and the environs of Jerusalem." [1]

The map should be constructed not for the Juniors but with them, either during the regular Sunday-school hour or at some other time, preferably when the time is not too limited. Information as to distances, elevations, and so forth, can be secured from any good Bible atlas.

This map will furnish the background of the Bible story and make clear many details. "The Bible story will become

[1] "Handwork in the Sunday-school," Littlefield.

very real when the scholars mold the hills and plains which were the theater of events, and trace the roads along which caravans and armies, the Old Testament prophets, Jesus and His friends, journeyed. With the aid of stereographs the very places can be seen just as they appear to-day.

Individual Relief Maps

The flagging of interest in the sand map may suggest an opportune time for the construction of the small relief map of papier-maché, the interest in which may be increased by coloring the maps with water-colors. The materials needed for this are map boards that will not warp, papier-maché or pulp, a sponge, and a box of water-colors. The sand map may be used as a model.

Flat Maps

The Junior is now ready for the flat maps. These may be entirely the work of the Junior, or may be prepared outline maps (which can be purchased for a small sum).[1] The rivers, lakes, and mountains should be marked in colors. Cities may be located and journeys traced. As a rule, it is best to confine the work to physical geography and leave the political divisions for the Intermediate Department.

The map work must of necessity precede the lesson story if it is to be of greatest value, except in the case of the constructive maps which grow with the story.

3. Written work. The written work, which consists of elaborated stories, belongs more appropriately to the Intermediate Department, but even in the Junior years a little written work adds to the interest and value of the handwork. This will consist of the description of the models or plans drawn, facts about the picture used or the exact copying of a Bible memory verse or passage of Scripture. Later the letter to a friend describing the events of the lesson story, telling where they occurred, and perhaps enclosing a little

[1] Such as the Bailey Physical Maps of Palestine and Galilee; the Littlefield Old Testament Political Maps; Littlefield New Testament Series. They may be secured from the Methodist Book Concern, New York, or the Western Methodist Book Concern, Cincinnati or Chicago.

picture or drawing that suggests itself, will prove interesting and be of great value in fixing facts and impressing truths.

"The Story of Joseph" may form the title of a book to be written and illustrated by the Juniors as a review of the lessons about Joseph. This may be illustrated by any pictures or drawings that the individual Juniors select. Many pictures for such use may be found among the advertisements in the magazines.

These books, whether of four pages or more, should have a cover bearing the title of the book and name of the author. They may also have an inside title-page and be inscribed where so desired.

The illustration of hymns as honor work or as part of certain lesson work not only engages the activities and arouses the interest, but if the Juniors select illustrations appropriate to certain parts of the hymn, these hymns come to mean much more to them.

IV. Materials and Methods

1. Equipment. Manual work, whatever form it takes, necessitates some equipment and the expenditure of some money. The Graded Lesson System provides the principal equipment needed in the students' notebooks, the other requisites being scissors, paste, and pencils. Where the work on these books is done at home, a manila envelope or portfolio of light weight mounting-board not only enables the Junior to keep his book in good order, but prevents the loss of the pictures which must be given him from week to week.

A scrap-box or series of boxes, in which all pictures collected and cut out by the Juniors may be kept according to subject, is a valuable source of supply. Allowing the Juniors to select their own pictures from this supply gives opportunity for the exercise of originality, while it also necessitates real thought and knowledge of the story.

Where the Graded Lessons are not used, blank books or, better still, loose-leaved notebooks are best adapted to Junior work.

Postcard albums in which the department is making a collection of cards on different subjects, or postcards for the illustration of notebooks, or cards on the back of which the lesson story or facts are written, all offer a variation in the regular work that is helpful.

The table, which seems so essential if handwork is to be done, is the obstacle with many. If the manual work is done outside the regular Sunday-school hour the difficulty is in a measure removed, as some devices can be utilized that could not be introduced in the room with the rest of the school. A wide board resting on two boxes is a good substitute for a table, if the Church does not own the adjustable tables that are made by placing the tops on horses or supports of the desired height. The will is sufficient in every case to make a way.

Table

"And so the work differs and deepens as knowledge and experience widen. Geography is preparatory and introductory and gives the background of any event or series of events, which we call a period. Illustrative work makes clear the details of any specific event or story. Written work in the forms of narratives, composition, or notebook work records and interprets the events." (Littlefield.)

2. Time. The time problem is indeed a vexing one, the lesson period being so very brief. Time may well be appropriated, however, for handwork that is connected with the lesson and its presentation. Even if occasionally a task should require the entire lesson period, do not be afraid to so use it. "The object in teaching is not to cover so many pages of a book, but to master certain facts. Introductory geography work in sand or color to give the background of the events of a whole period may well be considered to be *the* lesson for one Sunday. Time is not lost when it is spent in "laying a thorough foundation for future work."

Much handwork should be done outside of the Sunday-school session, as for example, all decorative and constructive work. "So also with the mounting of pictures, writing quota-

tions, title-pages, and all the work of perfecting the books. This kind of work can be done best by bringing the class together at the church or the teacher's home for the purpose."

3. Ways and means. Few specific directions for handwork are necessary. This is a field in which there is only one way to learn *how;* that is, by practice. "Learn to do by doing." Much practical help may be secured by the thoughtful reading of a thorough treatment of the subject, such as Littlefield's "Handwork in the Sunday-school."[1] By the aid of this book and a conviction of the value of manual methods any Junior teacher can win her way to success.

Lesson Outline:

I. The Value of Handwork.
   1. Assists memory.
   2. Impresses truth.
   3. Provides for self-expression.

II. Adaptation to the Junior Department.

III. Types of Handwork.
   1. Illustrative.
   2. Geographical.
   3. Written.

IV. Materials and Methods.
   1. Equipment.
   2. Time.
   3. Ways and means.

Topic for Special Study:

1. The use of manual work in the public school.

Topics for Class Discussion:

1. What is to be said of the value of handwork?
2. What special adaptation has handwork to the Junior Department?

[1] "Handwork in the Sunday-school," M. S. Littlefield. The Sunday School Times Co.; price, $1 net.

3. What are the chief forms of handwork?
4. What forms of handwork are best adapted to the Junior age?
5. The time for manual work.
6. What equipment is needed for the work?

CHAPTER XVI

MUSIC

"The first thing a pious Jew taught his child was that glorious song, Deuteronomy 6:4: 'Hear, O Israel! The Lord our God is one God: and thou shalt love Him with all thy heart, and with all thy soul, and with all thy might.'" This was in obedience to the Divine command, "Thou shalt teach them diligently to thy children." Doubtless this was the first word of Scripture that Jesus learned. It was thus that God's people from the very earliest time recognized the value of singing the essence of their religion into the hearts and lives of the boys and girls.

The Hebrew nation preserved the great events of its history in song, and to-day that which might have been recorded as mere history endures as living, pulsating truth, that kindles fires of holy feeling as in them our hearts recognize our own unexpressed emotions and desires.

I. Importance of the Subject

"The songs which we sometimes make our children sing are an insult to the self-respect and beautiful dignity of youth. They are often the merest twaddle, having neither sense nor imagination. It is surprising how readily even young children respond to songs which to the uninstructed might seem far beyond their powers of appreciation. In taking a vote on the subject of favorite hymns lately in a Junior League, the hymn which received the highest number of votes was "Rock of Ages," while "Onward, Christian Soldiers" and "Coronation" followed close behind. These children were accustomed to sing-

Children's Preference for the Best Hymns

ing such fairly good hymns as "Take the World, but Give Me Jesus," "Trust and Obey," and the like, but decidedly preferred the best which had been taught them. In a certain Sunday-school which doubtless fairly represents the average in intelligence, the prime favorites are "The Son of God Goes forth to War," "For all the Saints, Who from Their Labors Rest," "Welcome, Happy Morning," "Brightly Gleams Our Banner," "When Morning Gilds the Skies," "Love Divine, All Love Excelling," "Fling Out the Banner," "Angel Voices Ever Singing," and others of like excellent quality." [1]

"The future rectitude and happiness of those who have such sentiments and songs singing in their hearts might almost be guaranteed."

It has been said that the great hymns of the Church are the best method of teaching the great truths of Christianity. The sea, mountains, sun and stars, are symbols of the greater Power that created them. Their vastness hints at the greater qualities which called them into being, as in Addison's hymn, "The Spacious Firmament on High," or Faber's "There 's a Wideness in God's Mercy Like the Wideness of the Sea." The sentiment of the hymn of Emily Dickenson—

"I never saw the moor,
I never saw the sea;
Yet know I how the heather looks
And what a wave may be.

"I never spoke with God,
Nor visited in heaven;
Yet certain am I of the spot
As if a chart were given,"—

expresses the same great truth more explicitly declared by Palmer's "My Faith Looks Up to Thee," or by Whittier's words:

"I know not where His islands lift their fronded palms in air,
I only know I can not drift beyond His love and care."

[1] *Northwestern Christian Advocate.*

The doctrine of the Trinity is nowhere more perfectly taught than in "Holy, Holy, Holy, Lord God Almighty," nor the Divine indwelling than in "Love Divine, All Love Excelling."

II. The Selection of Hymns

In the choice of hymns certain things should be kept in mind.

1. Music that appeals. This is important. The Junior age is the age of doing, and the hymns of activity, particularly those of a martial nature, appeal most strongly. Songs of conquest are sure to ring out. Here belong "Onward, Christian Soldiers," "Stand Up, Stand Up for Jesus," "Faith of Our Fathers," and "The Son of God Goes Forth to War." "There is no lack of 'go' in any of these songs. It will be found on fair trial that all the joyful or militant songs which are suitable to a hymnal for adults are equally adaptable to a hymnal for children and young people."

2. Hymns that inspire. The Juniors are at an age when ideals for life are being formed. Quite unconsciously to themselves every song they hear has its influence in shaping these ideals. There should be among the hymns used in the Department songs that will inspire to a love and service of God and of fellow-men. The truth expressed in verse and melody will sink deep into the heart and lie fallow until some experience in life shall call it forth. Hymns expressing the joy of service, the beauty of all created things, hymns of consecration, patriotic hymns, hymns expressing admiration for strength should be frequently sung, and some of them committed to memory. In addition to others already mentioned in this chapter the following are worthful: "Jerusalem, the Golden," "My Soul, Be on Thy Guard," "Oh, Worship the King," "A Charge to Keep I Have," "Now the Day is Over," "Prince of Peace, Control My Will," "Courage, Brother, Do Not Stumble," "Christ for the World." Tunes have an in-

spirational value, as well as the words, and should be carefully considered.

3. **Choice of song book.** Careful attention should be given to the selection of a book for the Department. Do not let price be the deciding factor. The issues involved are too great for choice to be determined by a few cents' difference in price. Neither should popularity of a book be the criterion. A book should be selected for its educative and religious value, not because it appeals to a cheap popularity. Book-makers have been too prone to be influenced by this latter thing. In the publication of a new book recently one of the publishers insisted on ruling out a number of the best hymns and substituting jingles whose words meant nothing, giving as his reason that he knew the kind of music that Sunday-schools liked and that they must make a book that would sell. Alas! that is the standard on which many of the Sunday-school books are compiled.

This places the responsibility of the selection of the book almost wholly on the local Department Committee. The selection should be made by a committee who understand the mind of the child, the influence of music upon him, and the co-ordinate value of music and words. The best musician in the Church should be a member of this committee.[1]

In the Junior Department song books should form part of the equipment, and if possible these should be sufficient in number so that each may have a book. The proper handling and care of these books should be made one feature of the responsibility of and loyalty to the Department. Words without the music detract from the dignity of the book. Paper-covered books are suggestive of careless handling and little value.

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[1] Attention is directed to the fact that the Board of Sunday Schools has recently issued the "Methodist Sunday School Hymnal." It has been ably edited, and especial attention has been given to the selection of hymns suitable for each department. This Hymnal should be in use in every Methodist school.

III. Memorization of Hymns

Bishop Henry W. Warren says in his introduction to "Fifty-two Memory Hymns:" "In Manila I heard 1,700 Christians sing, like the voice of many waters, in a general love-feast. They had but thirty-six hymns translated into their language, but they knew them (had memorized them) all. Thirty-six hymns known are better than a thousand not known." Again he says, "One hymn a week treasured in the mind is worth the whole thirty thousand in a book." Lessons may be forgotten, admonitions unheeded, and precepts disregarded, but the song that sings itself has a tenacity of power that is irresistible. Who has not had a refrain or couplet sing itself over and over again throughout the day with a persistency that, if the refrain was a senseless ditty, was exasperating, or if it was a note of hope, brought renewed courage and strength.

There is a loftiness and dignity in the language of the best hymns—and none but the best are good enough for Juniors—that is a mental and spiritual stimulus and, next to the Bible itself, should have the largest place in the mental storehouse of every boy and girl.

The acquaintance with the hymns of the Church has a large influence in making boys and girls at home in the church service, and the memorizing of them enables them to take part in the service even though they may not be supplied with books. No amount of hearing can compare in its influence with participation in the singing.

IV. Singing

1. **In the school.** There are few children of Junior age who can not sing. As a rule they love to sing. Do not make the mistake of thinking mere volume of noise, singing. By overurging to effort the boys, and the girls as well, will yell at the top of their voices and soon ruin the quality of tone. Straining the voice at this time, owing to changing physiological conditions, is likely to result in permanent injury. The

idea should be to have every child sing, not loudly, but with what power he has, on the key, and in accurate time. To accomplish this the music should be such as appeals to the Junior mind. Do not sing too many stanzas of one song. Let there be variety in the selections for a given Sunday. Occasionally allow the children to make selection. The boys may sing one stanza and the girls another, all joining in the chorus. Whistling, if used sparingly, may be effective.

2. **The Junior choir.** By all means have a Junior choir. It can not, of course, have the four parts, but every school will have a number of both boys and girls with excellent soprano and alto voices. They must sing. Get them together once a week for practice of the Sunday-school hymns and such simple anthems as come within the range of their powers. The best chorister available is none too good for the Junior choir. If the Junior Department has a room of its own, let this choir lead the singing. If not, they may occasionally render a special song before the whole school. The Junior choir may well be used in the regular services of the Church, adding to the inspiration of the services, fostering the habits of church-going, and of assuming responsibilities in Church work.

Lesson Outline:

I. Importance of the Subject.
II. The Selection of Hymns.
  1. Music that appeals.
  2. Hymns that inspire.
  3. Choice of Song Book.
III. Memorization of Hymns.
IV. Singing.
  1. In the school.
  2. The Junior choir.

Topic for Special Study:

1. The religious influence of music.

Topics for Class Discussion:

1. To what extent do children prefer the best hymns?
2. What is to be said of hymns as a method of teaching religious truth?
3. Name important principles to be regarded in selecting hymns.
4. How should a Department Song Book be chosen?
5. What is the value of hymn memorization?
6. Why have a Junior choir?

CHAPTER XVII

SPECIAL DAYS

I. The Observance of Special Days

1. Prevalence. The observance of special days is as old as the Israelitish people; indeed, it seems as though their religion consisted largely in the celebration of religious festivals. The anniversary of their emancipation from the slavery of Egypt was observed by an entire week of religious services; the ingathering of the harvest and many other annual events were made occasions for the recognition of Jehovah.

The secular schools of to-day consider the observance of special days an important factor in the educational work of the school and in the training of a loyal, patriotic citizenship. The Sunday-school can not afford to take second place to the secular schools in recognizing the educational value of these observances, nor can it afford to allow these days to be separated from their proper religious setting.

2. Purpose. The observance of special days in the Sunday-school gives opportunity for instruction in missions and temperance, and, in the case of the religious festivals, opportunity for the deepening of the religious life. The National holidays give the opportunity for the cultivation of Christian patriotism and the recognition of the hand of God in the affairs of our Nation; and the Sunday-school recognition days, as Rally Day, Graduation Sunday, and Children's Day, make it possible to awaken a greater enthusiasm among the boys and girls for their own school and to stimulate the interest of parents.

3. **Plans.** The Graded Series with its fixed number of lessons raises the question as to how this work can be accomplished if so many special days are to be observed. These lessons provide for temperance instruction as part of the series, and thus do away with the necessity for breaking into the regular lessons for these. Some of the religious festivals are also planned for as a part of the course, but to meet the demands for the observance of other special days will necessitate some readjustment.

Special Days and the Graded Lessons

In taking a forward look over the lessons for the quarter one should take into consideration the special days which will occur during that period, and the dates on which they occur. Certain lessons may then be combined so that the sequence need not be interrupted. Or, if it seems impossible or unwise to effect a combination, the lessons may run over into the period allotted to the summer lessons, and one or more of these be omitted.

II. Days for Special Instruction

1. **Missionary.** The Graded Lesson series makes provision for missionary instruction. In the second year of the Junior course, after a study of the early followers of Christ, there are a number of lessons on "The Later Followers of the Lord Jesus," studies in the lives of representative missionaries, as William Carey, Robert Morrison, Adoniram Judson, and David Livingstone. The heroic element in the lives of these missionaries gives exceedingly interesting and helpful material for Junior lessons. Again, in the fourth year of the course an entire quarter is devoted to stories from "Lives of Later Missionaries."

When the Uniform Lessons are in use it will probably be best to give missionary instruction as supplemental work. This may be done either by the Department Superintendent from the platform or by the teacher before or following the regular lesson, preferably by the teacher, as in well-graded

schools the supplemental work is made one basis for determining promotion. Ten minutes should be sufficient time for the purpose. In "Supplemental Lessons for the Elementary Grades" (Leaflet No. 12, Sunday School Series), missionary supplemental work is confined to the fourth year. A larger place than this should be given to it. Material of instruction may be found in such a book as the author's *Heroes of the Early Church.*[1] Missionary stories afford excellent teaching material, such as "How the Spotted Tiger Was Foiled," found in Chapter XIV of *The Cobra's Den,* Chamberlain. Appropriate story material may be found in abundance in missionary literature. The teacher should also give attention to the missionary interpretation of the regular Bible lessons, making sure that every lesson which by direct statement or clear implication teaches missionary truth is so interpreted as to give the largest missionary impression.

The Church by legislation has made provision for a monthly Missionary Day. Where the Sunday-school observes the day by a missionary program this might well take the place of the supplemental work suggested above on that day.

In all schools some decoration of the Junior room should give silent missionary teaching. A missionary world map, foreign flags, and pictures of missionary heroes will effectively direct attention to the world field. Of all departments of the school the Juniors will be most interested in the collection of missionary curios. A cabinet of ample proportions might well be placed in the Junior room, and the boys and girls enlisted in building up a collection. Many interesting and instructive curios may be purchased for a small sum of missionaries. The boys, especially, will find other sources of supply.

2. Temperance. It has been the custom for many years to have one temperance lesson each quarter, and various plans are in use in observance of this special temperance day. In the Graded Lesson system the instruction is given in a series

[1] Published by Jennings & Graham, Cincinnati and Chicago. Price, 50 cents net; postage, 7 cents.

of consecutive lessons rather than once a quarter. The Sunday-school teachers have many opportunities for teaching temperance, and these teachings may be unified and strengthened by having a special program once in a while. Like the missionary program, this need not take the entire period, but in a brief time a few striking facts may be given, a story told, or a chart displayed.

III. Religious Festivals

1. **Easter.** Easter is the great joy day of the Church, a day of holy rejoicing and exultation. Its observance must be dignified, pervaded with joy, carrying throughout a marked spirit of reverence. The Bible Easter lesson should form a part of the service always; no story in song or poetry can ever take the place of the beautiful Easter story. To the Primary child the story brings no difficulties; to the literal Junior it becomes a story of mystery, and the symbols often used may confuse rather than help. The personality and joy of the teacher teaches the Easter lesson. There is that in the Easter spirit that makes it a fitting occasion for a service of the entire school together.

2. **Christmas.** Christmas is the children's special day as Easter is the great day for the adults. To the Juniors it should become a memory day, and become closely connected in their thought with John 3:16. The best method of preparing the soil for the Christmas lesson is in planning a giving Christmas, that the talk and the thought of the weeks previous shall be centered on giving rather than receiving. The more definite and personal this giving, the greater its value.

The Christmas party or entertainment should be separated from the real Christmas Sunday-school service. If the Christmas spirit has sung itself into the heart and life of the boys and girls in the learning of the Christmas carols, the Sunday-school hour, whether a department service or otherwise, will be pervaded with this spirit, and the story of God's greatest gift enter into a heart ready to respond to the message.

3. Thanksgiving. The pause for a definite period of thanksgiving is a real need of Junior boys and girls. Life has so much for them, and they are so busy having a good time that they are prone to forget the Author and Giver of that good time. This day should be observed by departments, and in many cases the regularly assigned lesson yields naturally to this application. The habit of being thankful and expressing it is one that is frequently overlooked, and yet it is one that adds much to the joy of living, both for one's self and others, and exerts so wide an influence over the life that every Junior teacher should give attention to its cultivation in boys and girls.

IV. Other Days to Be Observed

1. Patriotic.

(a) Memorial Day. Memorial Day in this generation affords an opportunity for impressing several lessons. Primarily it is a day for paying respect to those who have served their country with a life service, and for awakening a spirit of true loyalty and patriotism. This may best be done by the salute to the flag led by a veteran, the presence of old soldiers, the singing of patriotic songs, and an address by a veteran, if one can be secured who knows how to talk to boys and girls.

Incidentally, it is an opportunity for teaching respect for old age. Possibly the old soldier, who may be decrepit, garrulous, and almost childish, does not ordinarily appeal to the boy as an object of veneration, yet on Memorial Day he will be seen through different eyes, and, unconsciously, all old age with him.

(b) Fourth of July. Again the flag and patriotic songs will mark the day. These may constitute the entire patriotic service, but where a man is available who can give a patriotic address that shall make every boy and girl feel a personal responsibility for keeping his own country one which can own God as its God, every one of those boys and girls will march

out from Sunday-school with a little firmer tread, with heads carried a little higher, and with a new inspiration for right living.

(c) Birthdays. The days which are celebrated by the public school, as National or State holidays, need be observed in the school only by the placing of the appropriate picture on the wall, and the use of the patriotic hymns and songs. These can not be sung too frequently, and Juniors love to sing them.

2. Recognition Days.

(a) Children's Day has long been the day for the recognition of the Sunday-school by the Church. Its celebration is as a school, and it is a time when departmental lines are obliterated and all are one in a service of song and joy. This service, while none the less religious, is a little lighter in its nature than the Christmas or Easter service. It partakes of the spirit of flowers and birds and singing boys and girls. In order that the interest of the Juniors may be keen, the program must be so planned that they will have their own special parts, as they do not enjoy being classed with the Primary children in anything.

The special offering by both children and parents has come to be a part of this service. In Churches where this offering is for a special purpose, as in the Methodist Episcopal Church, where it is devoted to the Children's Educational Fund, this object will in some way be represented on the program. The Juniors will be more interested if this is previously talked over and envelopes given them with the object marked on the outside, in which their money may be placed.

(b) Promotion. In the graded schools this is coming into prominent place. The Sunday-school hour is hardly sufficient for this, and as it is a time when every parent should be present, the custom of devoting the morning church service to it is becoming quite general. In order to have its true value, this must be a service for the entire school.

A public presentation of the required work of the Junior

Department will form part of this program. Each year's work should be represented; whether by classes or by the several classes in each year, will be determined by the size of the school.

The graduates from each department may have their class flower or color which should be in evidence, also a class banner if desired. They should be examined by the Superintendent of the school on what has been determined upon as required work, and at the appointed time in the service receive their Certificates presented by the Superintendent of the school.

Every effort should be made to make the Promotion exercises stand out with prominence in the Junior Department, as this is one of the best methods of keeping up the fluctuating interest of boys and girls of this age.

Preparation should be made throughout the year that there be no cramming just before promotion day. This can best be done by definite work being outlined for each month and a record kept.

(c) Rally Day. Enthusiastic activity is one secret of success, but the securing of this enthusiastic activity is greatly facilitated by an enthusiastic beginning, such as is afforded by Rally Day.

In general, in time it should approximate in date the opening of the public schools, though if it be known that many of the teachers will not have returned from their vacations at that time, it should be held later. The first Sunday of October is a favorite day with many schools.

Rally Day is the accepted time for recognition of the Board of Sunday Schools and its work by the school. An official program is prepared for Methodist Schools which should be used wherever possible.[1] The missionary work of the Board in the home and the foreign field, its work in behalf of the

[1] Sample copy for the current year may be secured free upon application to The Board of Sunday Schools, 14 W. Washington St., Chicago, Ill.

development and upbuilding of our schools, and the remarkably successful work in founding new Sunday-schools on the frontier should be adequately presented to the whole school, and an opportunity given for all to share in its enterprises by bringing an offering. This is the one distinctively Sunday-school benevolence of the Church, and as such it should be nobly supported by the Sunday-schools.

Rally Day affords the best opportunity in the year for an advance both in attendance and enrollment. One objective of each department should be "Every pupil, every teacher, and every officer present." Beyond this a goal should be fixed in a certain number of new scholars to be brought in, a number sufficiently large to inspire earnest effort and yet not so large as to be impossible of attainment. Once decided upon, let the aid of every Junior be enlisted to reach it. The Juniors themselves can do more than anybody else to bring in boys and girls not in Sunday-school.

(d) Decision Day. Decision Day has been placed among the recognition days as a day on which boys and girls should be brought to recognize the need of expressing their decision to continue in God's service. In the Junior Department this should be led up to by each teacher in his own class for some weeks previous to the appointed day. On the Sunday previous to that known as Decision Day, in the place of the lesson, the Superintendent should have a very plain, simple talk with the boys and girls, bringing to a climax the work of the class teachers. At the close each teacher may give to the class members a card with some simple form of confession written or printed upon it, such as:

"I love God, I want to belong to Him, I will try to obey Him and be the kind of a Christian He wants me to be.

Name .....

Address....."

Ask the boys and girls to take these home, to think about it and pray about it during the week, and if it is just what they mean, to return the signed cards to the teacher the fol-

lowing Sunday. If thought best the talk may be given on Decision Sunday and the cards signed at once.

A special lesson either in classes or for the department, followed by a consecration service, may complete the Decision Day program. Decision Day should be the culmination of the lessons for the entire year; yet every Sunday must be a decision day; the setting aside of a special day is simply a means of focussing effort.

Lesson Outline:

I. The Observance of Special Days.
   1. Prevalence.
   2. Purpose.
   3. Plans.

II. Days of Special Instruction.
   1. Missionary.
   2. Temperance.

III. Religious Festivals.
   1. Easter.
   2. Christmas.
   3. Thanksgiving.

IV. Other Days.
   1. Patriotic.
   2. Recognition Days.

Topic for Special Study:

1. Best ways of observing Decision Day.

Topics for Class Discussion:

1. Special days of the past.
2. What are some of the advantages of observance of special days?
3. How may missionary and temperance instruction be best planned for?
4. Why should the religious holidays have special observance in the Sunday-school?

5. How can the Christmas service be made of the most value to the Junior Department?
6. What service may the national holidays render in the religious training of the Juniors?
7. What is the value of Rally Day?
8. What is the real import of Decision Day in the Junior Department?

CHAPTER XVIII

ACTIVITIES

I. The Need

It is Sunday morning. The Junior is in his best attire, and walks sedately to the church. He is expected to sit still and listen intently, and apparently he may, though his mind is likely to be on a ball game he played on Saturday, or he may be planning revenge on the boy who did not play fair; but all this is under the Sunday clothes and out of sight. The lesson over, he goes home to put Sunday-school and church out of mind until the coming of the next Sunday morning and his Sunday clothes bring it to his thoughts.

The Sunday Junior

Monday morning. Can this be the same Junior who yesterday walked so demurely to Sunday-school? He starts from the house with a shout, goes on the run to join his companions, is full of enthusiasm in all he has to say. The school bell rings, and he goes in because he must. But the lessons are a part of the day's work, and are entered into with more or less zest. The gymnasium arouses his enthusiasm, but his goal is the recess or close of school. That is *his* hour. The ball game is renewed. Has the Sunday-school any opportunity on that ball ground? Is not this the laboratory for experimental work in the very truths taught in the school?

The Week Day Junior

With activity as the outstanding characteristic of the Junior age, activities must of necessity become the strong motive power in the formation of character.

The Junior Department which takes cognizance of devel-

oping instincts will strive to provide for them some form of week-day expression, both because they form the best opportunity for expression in life of the principles the school would instill, and also because it is the Church's great opportunity for holding the boy and the girl who have no Christian influences at home, and for making them feel that the Church is their home, interested in everything they are interested in, and affording them opportunities to have a good time; not simply a place to go on Sunday.

II. Provision for the Need

The week-day activities must furnish the experiment station for religious teaching, but experiment stations must be under the supervision of experts; laboratory work needs a guide. "But," say Church officers, "what can we do? We can not have rough and tumble boys playing in or about the church, or even the girls with their dolls and candy making. They would wear out the carpets, and keep the church in a litter." "The Church of Christ," says Bishop McDowell, "has too long been in the business of saving carpets." The ideal Church will have its gymnasium and play-room, which shall be open during the week to boys and girls. As yet ideal Churches are the exception, but this does not relieve the Church of its responsibility.

For the out-of-door games, especially of the boys, this question is not so serious, as a vacant lot is usually accessible. For the girls a big front porch is an ideal meeting place for warm weather, and may suggest the name of a "Porch Club." Many a mother will be willing to entertain a Porch Club regularly who would feel it a great tax to make her house the club meeting place. Under competent leadership boys' clubs have dug out basements and made their own club rooms. Sometimes a Church member will be found who believes in boys and girls, and will open a finished basement for their use. An ideal place for warm weather meetings is a tent, if one can be secured. But the average club

Place

must hold its indoor meetings in some room of the church, or at the homes of the members or of the leader. This will of necessity be another factor in the determining of the form of week-day activity.

III. Unorganized Activities

1. **For special work.** Under this head would come the weekly gatherings held for the purpose of doing the manual work given in connection with the Sunday-school lesson. These week-day meetings are far less formal than the Sunday service, and the manual work is usually of a nature that is in itself interesting and satisfies the demand for activity. At such meetings part of the period is spent in the definite work, the remainder in a social time with games or out-of-door sports. These meetings may be held in the homes of teachers or in the church.

2. **For good times.** Fortunate are the teachers who can plan to occasionally meet their pupils just for good times. One afternoon at a social or picnic gives a better chance for getting acquainted than many weeks in Sunday-school. Elaborate preparations for entertainment are unnecessary. The Juniors have many games which they delight in playing, and can amuse themselves with very little help. It is always well, however, for the teacher or leader to have a few plans in reserve. Bean-bags, potato races, guessing-games, and the like, are ever popular. Besides the regular socials and picnics it is sometimes possible to have bird walks, flower hunts, nutting parties. A few schools have had summer camps, where during the pleasant weather the boys camped out one week and the girls another. This may not be possible in all places, but the schools that have tried it are enthusiastic over the results.

IV. Organized Activities

The organized activities appeal more strongly to the boys and girls who love to "belong" to something. These organizations should be very simple. They may be on either the mass or the group plan, or a combination of the two.

The mass organization may include the entire membership of the department, or may include all the boys in one club and the girls in another. In schools that are not too large this will frequently be found to be the best plan, as the question of leadership is usually a serious one.

Mass Organization

If, however, certain lines of organization are taken up, a limited number can work to a better advantage. This will necessitate the group plan, in which each class or the Juniors of each year may be grouped together.

Group Plan

The real enjoyment in club organization comes not so much from the organization as from organizing. The adult finds it difficult to realize this and feels that he must present a perfected organization, while, as a matter of fact, although he may have a perfected plan in mind, he should present the merest skeleton and allow the boys and girls to work out their own organization.

From three to six months may be profitably spent in this way, with the interest at white heat, the while the Juniors are learning parliamentary usages, developing constructive ability, calling out their judgment and practicing self-control. The organization completed, something different or new will needs be suggested at every meeting, and constant variety offered.

1. The Athletic Club. The athletic club is the most popular and the most easily attainable. The ball team, roller skating, tennis or croquet club for summer occupation, and gymnasium or physical culture clubs for winter, are within the reach of most Sunday-schools and perfectly meet the needs of the Junior. When a gymnasium is not accessible the military drill, or simply game hours at the church or in some appointed place, will fill the need.

2. Philanthropic Clubs. Forms of philanthropic work may with advantage be introduced for part of the year into any club and be made the means of the creation of permanent interests. It may take the form of toy-menders, book-binders

(making scrap-books), doll-dress makers, candy-makers, Christmas makers, or any other club that shall occupy itself in helping or making a good time for others.

A Snow Shovel Brigade, to look after walks of elderly people, or a Tomahawk Club, to split wood and kindling, may also be included. In every Junior club some philanthropic interest should enlist the sympathies and activities.

3. Educational Clubs. The educational clubs, in name, are not especially attractive to Juniors. But if the name is sugar-coated and they are a "Society of the First Aid to the Injured," with ambulance, hospital and fire drills, or a "Press Club," with cards or a paper of their own to print, a carpenter shop, a debating society, a missionary congress, a kitchen-garden, cooking or fancy work club, they become very fascinating.

The organization would be identical with the plan suggested under unorganized activities, with the exception of a name, officers, and a business meeting, and of course a pin or button and a yell.

4. Methodist Boys' Organization. The Methodist Knights, with its several orders adapted to the various periods of the boy's life, and with its activities covering all phases of the boy's interests, is the most complete organization for boys before the Church. Its Order of the Loyal Princes is designed especially for boys of the Junior age.[1]

V. Summary

Flexibility of Plan

For the average worker and the average school a club or federation having a name, officers, a pin, and a very flexible constitution is the best basis for week-day activities. This places the responsibility for definite plans for week-day work on the persons appointed for that purpose, and yet leaves opportunity for the introduction of any of the suggested plans at the given time, or al-

[1] Full information concerning the Methodist Knights may be obtained by writing to The Board of Sunday Schools, 14 W. Washington Street, Chicago, Ill.

lows for meetings and programs that will be suggested by current events.

The ideal club embraces the best in all clubs. It will introduce activities meeting the special interests of the different seasons, the athletics and out-of-door games for spring, fall, and summer, and the educational, philanthropic, and in-door games for the winter months.

The gist of the whole matter is the question of directed or undirected activity, far more than the question of method; and the teacher who makes boys and girls feel that Sunday-school and the truths there taught touch their lives at every point and every day in the week; who enters into the week-day plans with as much earnestness as he does into the Sunday lesson, has solved the problem of the week-day activities, whether by organization or without.

Lesson Outline:

I. The Need.
II. Provision for the Need.
III. Unorganized Activities.
IV. Organized Activities.
V. Summary.

Topic for Special Study:

1. Possible provision for the social life of boys and girls.

Topics for Class Discussion:

1. The attitude of the Church toward the social life of boys and girls.
2. The social instincts of Juniors.
3. The method of unorganized activities.
4. The Mass Club and Group Club.
5. What forms of athletic organization are advisable?
6. How may the Juniors be enlisted in philanthropic work?

CHAPTER XIX

PARENTS AND THE SUNDAY-SCHOOL

I. The Sunday-school and the Home

"Whoso shall cause one of these little ones that believe on Me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea," are the words not of a modern champion of child-study, not of those pioneers in the study of child-life, Pestalozzi and Froebel, nor even of Peter or of Paul, but of Him who said, "Suffer the children to come unto Me, and forbid them not, for of such is the Kingdom of heaven."

To-day he who looks with tenderness and love on the cold, still form that yesterday was the life and joy of the home, comforts his heart with the assurance that the little one has gone to be with Jesus in the Heavenly Father's home; but what of the one who daily fills the house with laughter, and who goes in and out, growing from laughing babyhood to noisy, rollicking boyhood or girlhood, from trustful, dependent childhood into self-assertive, independent youth? Is he any the less the child of God?

Before answering this question one must pause. Every baby comes into the world God's child, and every child of God has the right to be so trained that he may grow up as God's boy or girl. It is the privilege of every parent so to train his own child, who is at the same time God's child, that he may become conscious of his oneness with the Father without ever feeling any sense of separation from Him. If we believe this, as the Methodist Church and almost every

Christian of to-day does, then is it not the first obligation of parenthood to see that the child receives this instruction and training that shall enable him to enter into the full possession of his birthright in God's Kingdom?

This is one of the great privileges that many parents utterly neglect, or which they are more than willing to delegate to the Church or the Sunday-school. Many excuse themselves by saying they do not know how, or they have not the time for this training, that it takes all of their time to clothe and feed the children and look after their physical wants. Others, with an assumption of great humility, will say: "I want my child to have the best training when he is old enough to go to kindergarten and to Sunday-school. I shall not attempt to teach him myself, but send him where he may be under the instruction of trained workers, specialists in that line." Still others see in the Sunday-school a co-operating agency which is to join hands with them in this training of their children for God. Alas, that so many have such implicit confidence in the efficiency of the Sunday-school that they are willing to trust their children absolutely to its training without knowing anything of its methods of work, its principles of instruction, or its teaching force! We hail the day when all parents, as some few parents now do, will spend one or more sessions in the Sabbath-school before entering a child as a pupil, in order that they may know the kind of instruction their children will receive.

The Junior's View

In the Junior Department of the Sunday-school the parent, whether he will or no, plays a very important part. The Junior is our literalist; he is reaching out to find out what is worth while. He is measuring values according to his own rigid standard. He has not thought much about it before, but now as he looks round he notices that Tom's father is a teacher in the Sunday-school, and Mary's mother is never absent. What is the reason for this? His mother says that she can not get the children off to Sunday-school and go herself; but Mary's mother has just

as many children. Father says he is gone all the week and must have that time to work in the yard; but he knows Tom's father goes to business earlier and gets home later. What is the effect? It may be as one mother said, "I believe my boys are really ashamed of me because I do not attend Sunday-school;" but far more often the decision reached is: "Well, *my* father is just as good as Tom's father. I guess I will stay and help him in the yard." Mother or father may object, and John may be compelled to go to Sunday-school for the present; but later, when the parents' constraint ceases to be exercised, he is one of those who drop out. On the other hand, the boy who walks to Sunday-school with father, the girl who knows that mother's place is never vacant, are looking forward not to "when I am old enough to leave Sunday-school," but to "when I am a Sunday-school teacher or an officer."

Not every parent can be in active work in the Sunday-school, but he who is out of the Sunday-school of necessity may be very thoroughly in it in spirit, in co-operation, or in the Home Department, and our keen critics of the Junior Department quickly recognize the difference between a reason and an excuse.

If, as we have assumed, the Junior age is a period fraught with great religious possibilities, the hero-worshiping Junior needs to see Christ in his every hero, that he too may want Christ in his life. Many a boy is deterred from an expression of religious purpose because father is not a Christian. Many a girl refuses to become a member of Christ's Church, even though in heart she wants and means to be a Christian, because mother is careless and uninterested. A bright, sweet girl of ten of the author's acquaintance, as sincere a Christian as a girl of that age could be, refused to become a Church member because she recognized inconsistencies in her mother's conduct. A leading physician in one of our Western cities says, "As a boy I wanted to be a Christian, and would have been; but my father was an avowed unbeliever, and I

was determined not to be anything my father was not." Furthermore he says, "To-day I would be a Christian if my father were; but man though I am, I am not strong enough to take a stand that would build a wall between my father and myself." The most sincere efforts of the Junior worker are again and again foiled by parents who would be loud in their disclaimer of any intention to stand in the way of their boys and girls, for few parents realize the almost inviolable power of "I am going to be what my father or my mother is."

II. The Parents' Part

1. To co-operate. The irregular attendance and lack of punctuality on the part of pupils is due far more to thoughtlessness on the part of parents than to carelessness on the part of the pupil. Sunday is the only day when father and mother can plan for the visit which they want to make together. Of course, the children must accompany them. An early start gives a longer day, and Sunday-school is entirely forgotten. Or it is cold or stormy, and somehow Sunday rain is so much wetter and Sunday cold so much more severe than week-day weather that children who never miss a day from school are kept at home lest they take cold. Then, too, six days in the week father must be up early and off to business, and mother must have the children all ready for school by half-past eight; therefore Sunday morning father must have an opportunity to sleep and mother must have one day in the week when she does not need to hurry. The result is a late breakfast and children late to Sunday-school, if they get there at all.

In Securing Attendance

What is to be done? The only answer is: Secure by every possible means the co-operation of the parents, especially help them to realize that the work of the Sunday-school, instead of being of less importance, is vastly more important than that of the day school.

Many a teacher has been greatly puzzled by the subject of lesson preparation at home. He has found himself foiled

and his lesson rendered almost a failure by the presence of one pupil who "knew it all" and had been taught from an utterly different point of view from that which the teacher desired to present, yet he knows that some preparation for the lesson adds greatly to its value. The term "home study," in which the co-operation of parents is so necessary, really means the study of such things as may be assigned by the teacher. The pupils' notebooks in the Graded Lessons definitely indicate home work for each day in the week, and readily suggest to both parent and pupil just what study should be done at home. The pupils' lesson books in the Uniform Lessons suggest daily Bible readings in the belief that parents will be interested in helping boys and girls to form the habit of daily Bible reading. These, with the suggestive questions and memorizing of Golden Text, form the basis for home work.

In Lesson Preparation

To make this even more definite, the teacher may send to the parents each week a slip of paper suggesting certain work assigned to their children and asking the assistance of father and mother. One of the most effective ways in which the parent can aid the teacher is in the review of the lesson on Sunday afternoon, thus not only giving the pupils the opportunity of telling what they have learned, but also making them feel that father and mother are interested in what they are learning. The co-operation of parents is almost essential to the securing of assigned work, but the interest of both parent and pupil in this work is lost if the work assigned is not called for, or if, when well done, it does not receive the justly earned commendation of the teacher.

The well-regulated, up-to-date school can not be carried on without money for supplies, appliances, and various incidentals. All of this can easily be met from the regular weekly offerings of the average school if the parents are sufficiently interested to help the boys and girls remember their offering, and to afford some means whereby the proverbial "penny" may be superseded by the

In Giving

nickel or the dime, or occasionally even a quarter, as an offering from father and mother. Indeed, a regular fathers' and mothers' offering at stated periods would be a good idea. In the training of boys and girls in systematic giving a teacher is almost powerless without the co-operation of parents, for boys and girls must have some regular allowance or stated method of earning money before they can give systematically.

The question of teaching reverence to the American child is a serious one, and yet it is an important basis of child religion, if not all religion. It can not be taught by words directly. It must be taught largely by personality and inference. The boy or girl who in the home constantly hears the church spoken of in a slighting manner, even though it be on account of needed repairs or the careless work of the janitor, can not easily be taught reverence for God's house. The discussion of the failings of the pastor, the criticism of members of the teaching force of the Sunday-school, or even the ridicule of the taste of certain teachers in matters of dress, all tend to establish an irreverence for things sacred; while the common practice of using the name of God or heaven in careless exclamation does more to destroy reverence for those names than does their use in intended profanity, from which a child naturally shrinks, unless he hear it too frequently.

In Reverence

2. To sympathize. "I am so glad you are my Jennie's teacher!" Do parents realize how much such a simple expression as this means to the teacher who is studying and praying and working that she may be a true teacher to Jennie and the other members of her class? The Superintendent to whom parents come with the question, "Who will my boy have for a teacher when he is promoted from this department?" feels a new courage. Teachers, in order to do their best work, need to feel that the parents are interested not only in their own children, but in the work the school is trying to do and in the individual workers. There is no better way of showing

Active Sympathy

this interest than by visiting the school; but many parents will not think of this unless invited. Parents should, therefore, be frequently invited by the teachers. The pupils of certain classes should be asked to invite their parents to come with them on certain Sundays. The definiteness of such invitations is helpful. On special days invitations should be sent to all parents, and some social function for the parents, or parents and children of the Department, be planned for once or twice a year. In these the parents should be asked to help.

III. The Teacher's Part

1. **To visit the home.** The attitude of the parent toward the school in many cases is dependent on the teacher. That teacher who considers it part of her business to visit in the home and become personally acquainted with the parents is taking a long step toward securing the interest of the parent. Of course, when a pupil is ill the teacher will call, or if that is impossible, write a note. This may be looked upon as a "duty call;" but if the mother, especially if she be of a sensitive or retiring nature, feels that the Sunday-school teacher calls just because she wants to, and that she expects that call to be returned, it places teacher and parent on a different footing.

2. **To share the parent's viewpoint.** It is said that when an automobile runs into a horse, it makes a big difference in your viewpoint whether it is your automobile or your horse. The philosophy is strongly applicable to Sunday-school work. It makes a big difference when a child is irregular in attendance at Sunday-school, disorderly or careless in his work, whether it is your class or your child. A certain teacher said: "No, I have not been to call upon Esther. No, I have not telephoned to know how she is. She could come to Sunday-school as well as the rest of the class if her mother did not humor her so." The mother said: "Esther is very frail. I never call her in the morning, for I know if she

feels able to get up she will. This often makes her miss school and Sunday-school, but it is best for her." Whether the mother or the teacher was right is not the question, but that teacher will never win the mother or the child until she can see the child from the mother's point of view and work from that point toward the accomplishment of her end. Every mother's child is different from other children, and the teacher who would win the interest and co-operation of the parent must see that parent's child as the parent sees.

3. To respect the parental relationship. A word of warning is necessary to the overzealous teacher who, feeling so keenly the needs of boys and girls and having so rigid a standard of right and wrong, forgets that to the parent belongs the God-given right to the respect of the child and of being his final authority, next to God, in deciding all questions. The parent may be in the wrong, but, except in the case of vital matters, when a child says, "My father or my mother says so," it is a very dangerous matter to shatter that ideal or to encourage the Junior to set himself up as the instructor of his parents; while to say to him, Your father is wrong, and you must do so and so, is a positive wrong to both parent and child. This sometimes places the teacher in a difficult position; but tact and the wisdom that is from above will enable him to meet the situation without detracting from the child's respect for his parents, even while establishing the right ideal in his mind.

Respect for Parents

A teacher sometimes thoughtlessly says, "Tell your mother that she must get you ready for Sunday-school on time." The parent receiving such a message does not feel a greatly increased interest in the school. The stories, so common in our Sunday-school literature, of parents who made serious mistakes in judgment, or committed crimes, while the boys and girls were wiser or won them by their own noble living to lives of rectitude, are not means toward establishing respect for parents, and the Sunday-school should be one of the strong factors in cementing the closest relationship between parents and children.

To be workers together with parents, as well as workers with God, should be the aim of the Junior teacher.

Lesson Outline:

I. The Sunday-school and the Home.
II. The Parents' Part.
  1. To co-operate.
  2. To sympathize.
III. The Teacher's Part.
  1. To visit the home.
  2. To share the parents' viewpoint.
  3. To respect the parental relationship.

Topics for Special Study:

1. The unconscious influence of parents.
2. Possible forms of co-operation between parent and teacher.

Topics for Class Discussion:

1. The parents' responsibility for religious training of children.
2. What is the effect of the parents' attitude toward the Sunday-school?
3. The unconscious effect of the parent on the child's religious life.
4. In what ways may the parent co-operate with the teacher?
5. What is the meaning of the term sympathy as applied to the relation of parent and teacher?
6. How may parent and teacher co-operate in teaching reverence?
7. What does a teacher owe the parents of the child?
8. How do teachers sometimes lose the interest of the parents?

CHAPTER XX

SPIRITUAL RESULTS

The ability to do fruitful religious work with the Juniors and to train them in His service must originate in the spirit life of the teacher. The teacher who is not conscious of the definite presence and power of Christ in his own life, who does not love God with all his heart, mind, and strength, can never help boys and girls to know and love and trust Him. The one who does not love his neighbor as himself can never train the Junior to realize his duty to others, and only he who looks upon himself as the representative of Christ and his body as the temple of the Holy Spirit can help boys and girls to recognize their duty to themselves.

Conditions of Success

The first condition of success, then, lies within. It is the transference of heart experience, of spirit life that touches heart and spirit, and one can communicate only that which he has. This means putting spiritual things first. It means effort; it means sacrifice. It means living close to God in the consciousness of His presence and the joy of His service, whatever that service may cost.

It may probably be said that not since the organization of the Sunday-school has there been a teacher who did not in a general way hope that her boys and girls would become Christians; more than this, teachers as a rule expect that some time the boys and girls of the Sunday-school will vow allegiance to Christ. This is good, but it will never win the boys and girls, because it will never put into the teaching the definiteness that will make boys and girls want to be Chris-

tians *now*. Juniors are quite inclined to meet the expectation of the teacher, and that teacher who expects them to become Christians some time is rarely surprised by the "some time" becoming "now." On the other hand, the teacher who takes it for granted that no member of his class will graduate without being a confessed follower of Jesus Christ prepares every lesson in this expectation and his teaching pulsates with the power, love, and faithfulness of Christ, while his life radiates an atmosphere that makes the Christian life the most noble, the most happy, and the most desirable to his class.

"You can have almost anything you want if you will go after it hard enough," is an expression freighted with a weight of meaning to a Sunday-school teacher. One may make the most elaborate and careful preparation of his lesson. He may so present it as to make it a part of the life of the members of his class; he may himself so live before his class as to make the life of a Christian the ideal of those boys and girls, and yet they may pass out from under his teaching without having definitely acknowledged their purpose to serve God. Why? Because that teacher has never definitely and personally asked them to take this stand. They have been ready for it. Many of them have wanted to do so.

Go after Results

Some of them perhaps on another day may come into this open allegiance to Christ through revival services, because of the preparation made by the teacher, and the revivalist will have the blessing which belonged to the teacher, and which might have been his had he but expected it and claimed it.

Why the personal work should be necessary we may not know, but it is God's plan. Statistics show that very few make a public profession except in response to a definite invitation. All acknowledge the fact, and yet how strange that many Junior teachers fail at this point on the plea of "I do n't know how!" There is but one way to learn how, and that is by a persistent prayer that God will so burden you with a love and care for and an interest in each individual member

of your class that you can not rest until every one is anchored to God, and the "how" will take care of itself. He who shapes the burden will not fail to give the needed wisdom.

I. The Religion of the Junior

1. An open allegiance. The little child lives in fellowship with the spiritual; all that seems necessary to win his love to God is to make him acquainted with the loving care of the Heavenly Father; and with the child to love is to trust. His imagination enables him to enter naturally into the spirit world; it is all very simple and natural to him. The religion of childhood is beautiful because of its simplicity and sincerity. He loves because you love. He trusts because you tell him God is trustworthy. With his love he may also be easily led to feel, so far as a child can, some measure of obligation and duty.

But as he enters the Junior years he is no longer an unthinking and unreasoning child. Parents now begin to throw the responsibility of choice and decision upon him as the powers of independent thought and of reason awake into activity. Shall a wall now be built that will shut him outside the Kingdom till he comes seeking admission? Nay, verily. He may, frequently does at some time during the Junior period, come to the point when, like the Hebrew slave in the seventh year, he is free and may go out and away from God; yet, like that slave, he may also say, "I love my masfer and I will not be free." The great opportunity of the Junior teacher lies in so leading these boys and girls that when this time comes they may choose to continue to belong to God as long as they live, because they love Him and want to belong to Him. It is not the turning away from a life of sin, which is impossible for the average boy and girl, but rather *the definite decision never to enter into a life that does not belong to God.*

Responsibility and Individual Choice

With the Junior the decision comes largely through a reverence for the power and majesty of God, making him

feel that he has a leader worthy to be followed. Even more powerful than this reverence, which comes from knowing God through the wonder of His mighty works, is the influence of the God of parent or teacher; and the God whom the Junior decides to follow is not the Godhead of the Trinity, or even the God, the Father of our Lord Jesus Christ, so much as the God of the one who leads him to this decision.

2. A religion of service. The religion of the Junior period is not an introspective religion. It can hardly be called a religion of faith, but rather of works, for the Junior does first and believes afterward. However it may be with the adult, this is perfectly normal for boys and girls. As a rule, faith so-called is almost an unknown quantity to the boy; he decides to follow God because He is God, and faith develops as he grows spiritually through the performance of the religious activities. This places the greatest responsibility and the means of attaining the largest spiritual results upon the formation of habits of righteousness or right-doing.

Action Comes First

An expressed decision for Christ, like graduation from grammar school, is both the goal and the starting-point with the Junior. It is an end for which the teacher has been working, but the beginning of a work far greater in importance, and without the training that shall develop this impulse Christward it will droop and eventually, in many cases, die.

The Junior teacher has a right to expect not only that his pupils shall be Christians, but that, having chosen a leader, they shall recognize their obligation of obedience to His laws; that knowing Him as the God of strength and power, they shall learn to trust Him and regard Him with a deep and abiding love, which it is difficult for a Junior to feel for a spiritual God, but which is the natural development, in later years in a life of obedience and service. Every act of obedience or service is one of the foundation stones of faith and love.

The development of a realization of one's duty to others must, and naturally does, go hand in hand with the development of the social instinct and associated interests. The play instinct, so strong in Juniors, is the great field for training in this recognition of others' rights and feelings.

Duty to Others

The Junior who learns to play fairly, to respect the rights of others in a game, to take victory without arrogance and defeat graciously, has made long strides spiritually and laid well the foundation for loving his neighbor as himself, and this the Junior teacher should expect.

3. Loyalty and obedience. The heroes held before the admiring gaze of the Junior are to be men and women who express in their lives the highest type of moral action. They are also to be men of religious character and power, earnest, loyal, faithful, obedient to God and His will. The Junior through love for his hero may be brought to love and admiration for the moral and spiritual. The next step is for the Junior himself to espouse those same ideals. This by patient, tactful dealing may be brought about.

Especial emphasis should be placed upon obedience. Now is the time for the boy to realize the meaning of law and to learn respect for it and obedience to it. Great advantage will have been gained if the child has learned to obey in the home. If the parents have been negligent in their duty the teacher's burden is vastly increased. Now is the time when, if ever, he must begin to show submission and obedience to law.

This is also a time of susceptibility to the truth that "whatsoever a man soweth that shall he also reap," and before leaving this department he should know that he is responsible for the things which he does and the choices he makes, that he is a free agent in the matter of choices, that the right choice is not a matter of the moment but of great importance, and that, however much father and mother may wish to help him, he will be obliged to bear

Duty to Self

the results. Every effort should be made to safeguard him against certain temptations. The signing of the temperance and anti-cigarette pledges, and a firm determination not to listen to coarse and impure stories, are a great help at this period.

4. The formation of right habits. Religion is far more a matter of habit than is usually realized. Religious habits, referring to certain forms of religious observances, are frequently spoken of lightly without a recognition of the fact that these very observances are both the cause and the effect of the religious life.

Perhaps the fundamental religious habit toward the formation of which the Junior Department should bend its energy is that of reverence. Religion depends largely on reverence, and during this power-worshiping age it should not be a difficult matter to establish in the hearts of boys and girls a great reverence for God, who by the word of His power created all things, or for Jesus Christ, the mighty Son of God, the performer of mighty works of power.

Reverence

The habit of dependence upon God through prayer is easily formed. If he has not already formed a habit of daily prayer he should be encouraged to do so. "Habitual prayer to God is the starting-point of spiritual religion." Prayer to the Junior should be a definite thing, not a matter of words. The Junior boy who explained his prowess in a certain game by saying, "I never made a move without asking God to help me," and in answer to a further question said, "I never do anything without asking God to help me; and why not ask Him to help me win a game?" has formed a habit of dependence on God that he can never get away from. The Junior age is the golden opportunity for forming this habit of prayer.

Prayer

A father being asked why his daughter, who was a devotee of society, happened to be so faithful in her attendance at the

morning preaching service of the Church, replied: "From the time she was five years old we went to church together every Sunday morning until she went away to college. She could n't stay away. The habit is too strongly formed." The habit of family church attendance is far less strong than formerly.

Church Attendance

To-day many Junior boys and girls have no precedent of custom to aid in making the attendance at church a habit, and the incentive must come from the Sunday-school. The go-to-church bands, the sermon text-books, or books in which some one fact of the sermon is to be written, and the short sermons to boys and girls, are all aids, but the real incentive lies in the teacher. Boys and girls whose parents are disinterested will often attend church with "teacher" just because she wishes them to, or because she always goes and asks them to accompany her.

This is the story age, and the Bible is the best story book ever written. It is the privilege of the Junior Department to help boys and girls form the habit of reading the Bible,

Bible Reading

not in verses, but in stories, making it to them the most interesting of books. The Juniors are also great investigators and may be trained to delve into the Bible and find out things for themselves, thus forming the habit of real Bible study.

The importance of habit formation now is increased by the fact that during this period *habits of one kind or another* are being formed. It is the *nascent period* for habit formation. How urgent it is that it be utilized is shown by this illustration from Professor James. He states that if a young squirrel is taken into captivity, fed and cared for, the instinct of hiding nuts will manifest itself. The young squirrel will stop, glance all about as if to detect spies, scratch on the cage floor, and go through all the motions of depositing the nuts and covering them. But as months go by he has no need to make use of a hidden store, hence instinctive actions do not become a habit. If, later, the squirrel is turned free in the

woods, in all probability he will be unable to provide for his winter's needs. *He will perish for want of a habit which was not formed in its nascent period.*

This places upon the guardians of these years a very great responsibility. This subject of habit formation as related to the Junior period is thus admirably presented in a summary statement by a well-known writer:

"First: The years up to twelve present two conditions for habit formation—plastic brain cells and action easily secured—as no succeeding years present them. Second: Habit formation, either right or wrong, is constantly going on, for every action leaves its impress and makes repetition easier. Third: Right habits may be formed as easily as wrong, if the task is definitely undertaken. Since the importance of these years is clearly evident, the method of habit formation may be briefly stated. First, secure the desired action; second, secure its successive repetition without a lapse, as far as possible. (Lamoreaux, "The Unfolding Life," p. 143.)

5. Church membership. Many of our Juniors have been baptized in infancy and, if the regulations of the Church have been adhered to, are recorded and recognized as probationary members of the Church. As an expression of their allegiance to God and to His cause they may be readily led to unite with the Church in full membership. It should be explained to them that they are already members of the Church by virtue of the Heavenly Father's love, the Savior's sacrifice, and their parents' will; but now, having come to a time when they must begin to make life-choices for themselves, it is their privilege to ratify by their own action what has previously been done for them by others.

In the case of those who are not already members of the Church a declaration of allegiance presents a most favorable opportunity. They should clearly understand the implications of the act; it should be especially impressed upon them that in becoming a member of the Church they are committing themselves for life, not for a day or a year. Becoming a

member of the Church appeals to a Junior as it may never appeal at any later period. The sense of ownership in, of being a part of the Church, exerts an influence now stronger than at any future time.

Unfortunately in some communities there is a prejudice on the part of parents against boys and girls uniting with the Church. It has small basis in reason and has undoubtedly been the means of keeping many a person permanently out of the Church. It is an exceedingly serious thing to deny admission to the Church to any boy or girl at any time when a strong desire to come into the Church exists; it is not unlikely that it may never come again. The objection most often made, that the child does not fully understand what it means, is of little importance.[1] How many adults fully understand its import? Membership in the Church of God should be as simple as membership in the home, where the child gradually grows into a realization of the obligations and duties incumbent upon him as a member of the family.

The Church has a much stronger hold on boys and girls who are its members than it can have on those who are outside.

II. Conclusion

1. A point to be guarded. *Do not force a religious profession.* Have a proper respect for the child's personality. Remember that many of these children are easily led, and that they might be persuaded to act or even speak when a

[1] "If nurture has cared for the spiritual life of the child, he will probably desire during this period to publicly confess his love for Jesus Christ. Even if he has not been so nurtured, every condition in his life makes it easier now than it ever will be later to lead him to acceptance of Christ. Though there comes a great spiritual awakening in adolescence, there is at the same time more in the life to oppose the decision for Christ than in childhood. The Christian life has not the meaning for him that it will have later on, spiritual vision is not broad nor deep, but if the child genuinely loves the Savior and wants to use his energy for Him, he is laying at the Master's feet all he has now to give; and if Christ accepts the gift, the Church ought to accept the giver. There is no greater crime against childhood than to bar the doors to those babes in Christ, nor, assuredly, can any act bring keener pain to the Passionate Lover of little children, who said, 'Let them come unto Me, and forbid them not!' "—Lamoreaux, "The Unfolding Life," p. 145.

proper motive and purpose is lacking. Beyond all things we must cherish *genuineness* in religion. For a religious profession to be made which is not the genuine, deep expression of the whole being may be a misfortune. It will surely tend to separate religion from life and make it a thing apart. It may also react in such a way as to make the boy or girl lose faith in the reality of religion. In later days they may say in response to an appeal, "O, I professed religion once when I was a Junior, and it amounted to nothing." This would be a calamity.

The whole matter is well stated in two quotations from Professor Pattee:

"We should work steadily toward the attainment of the earliest possible age of experimental religion, but as a rule it is hazardous to call for 'professions' before the twelfth year. Inculcate habits, teach obedience to law, dwell on the father-love of God and the brother-love of Christ, foster the spirit of reverent inquiry which most children have at this age, give object lessons; but *never force experiences.* The conversion period is ordained by God Himself. The great majority of all conversions . . . come during adolescence, not very far from the age of fourteen. To force conversions before ten or twelve is as unnatural as to force a child into the duties and responsibilities of maturity."

"It is a serious mistake to measure the success of the religious teaching of children by their early 'profession' of religion. . . . Dr. McFarland tells of a primary teacher who confessed to him that her greatest trouble was from good people who came to her, asking, 'Have these little children had any change of heart?' He replied, 'The next time people come to you asking, "Have these little children had any change of heart?" do you say to them that you are laboring and praying seven days in the week to prevent them from having any change of heart.' The truth he sought to express had been uttered centuries before by the Master, 'Let the little ones come unto Me, for of such is the Kingdom of

heaven.' Jesus did not mean that they were perfect, or that they had what would pass in some modern Churches as a 'religious experience;' he meant that the one thing needed for them was the removal by older Christians of everything that might keep the children from Him. To train children in practical goodness and to keep open the way to God—this is to nurture true religion; this is to get ready for what surely is coming. For every child the breaking period is at hand; it is written in the child's very life; he can not escape it; and the outcome will depend very largely upon the early years of preparation."

2. Summary. In the Junior Department, as earlier, the spiritual work to be done is one of seed-sowing, nurture, and assisting development. The teacher may be sure that every boy or girl in his class has some spiritual interests, some religious impulses and purposes, some yearnings and strivings after the divine. The teacher's task is to find this spiritual foundation and build upon it, or, to change the figure, to draw out the powers of the spiritual nature which exist in the way of self-expression. His constant endeavor should be to appeal to the spiritual interests, to nourish every good impulse, and to strengthen every spiritual purpose. Every response which the teacher secures marks a stage of growth; it may be slight, but it is of significance and importance, for it is the indication of an increasing life. Gradual growth may continue until the period of full maturity is attained, or it may be interrupted by one or more periods of sudden, sharp, and decisive crises—experiences in which revolutionary changes occur and decided and marked advance is made. Of course, there is at all times the possibility of spiritual decline or even disaster, and the teacher should work constantly with this in mind. The point we are making is that the concept of growth constantly kept in mind by the teacher will aid him in making his work more effective. The great, ever-present fact before the teacher should be this: That he is dealing with developing religious

Nourish the Growing Spiritual Life

lives. Modes, types, varieties of experience, these are not especially important. Of supreme importance is that these growing boys and girls, His Juniors, each in the way determined by his own individuality, come fully to know Him, "whom to know aright is life eternal," and to enlist wholeheartedly, with all their splendid energy and activity in His service, whom to serve in loyalty and faithfulness is to be eternally blessed.

Lesson Outline:

I. The Religion of the Junior.
   1. An open allegiance.
   2. A religion of service.
   3. Loyalty and obedience.
   4. The formation of right habits.
   5. Church membership.

II. Conclusion.
   1. A Point to be guarded.
   2. Summary.

Topic for Special Study:

1. Conversion during the Junior Period.

Topics for Class Discussion:

1. Name some fundamental conditions of success in religious work with Juniors.
2. What may we expect from the Junior in the way of religious decision?
3. Why does the Junior espouse a religion of service?
4. How may right habits be inculcated?
5. What is the importance of right habits being formed?
6. Should Juniors be encouraged to unite with the Church?
7. What is to be said concerning conversion during this period?

THE JUNIOR TEACHER AND HIS TASK

"O God!" I cried, "Why may I not forget?
These boys and girls entering life's battle
Throng me yet,
Am I their keeper? Only I—to bear
This constant burden for their good and care?
So often have I seen them led in paths of sin—
Would that my eyes had never open been!"
And the thorn-crowned and patient One
Replied, "They thronged Me, too; I, too, have seen."

"So many others go at will," I said,
Protesting still.
"They go, unheeding; but these boys and girls,
Willful and thoughtless, yes, and those that sin,
Drag at my heart. For them I serve and groan.
Why is it? Let me rest, Lord. I have tried"—
But He turned and looked at me: "But I have died."

"But, Lord, this ceaseless travail of my soul!
This stress! This often fruitless toil
These souls to win!
They are not mine."
He looked at them—the look of one divine!
He turned and looked at me: "But they are Mine."

"O God!" I said, "I understand at last.
Forgive! and henceforth I will bondslave be
To Thy least, frailest little ones;
I would not more be free."
He smiled and said, "It is to Me."

(Adapted from "My Burden," by Lucy Rider Meyer.)

INDEX

Acquisition, 41.
Activities for the class, 180ff; organized, 182; unorganized, 182.
Administration of the Graded School, 14; principles to be regarded in, 14.
Anecdote, 137.
Application, 126.
Association and comparison, 110.
Athletic clubs, 183.
Attendance upon church services, 201.
Attention, attracting and holding the, 101; definitions of, 98; kinds of, 99; laws of, 101; the problem of, 98ff.

Barclay, W. C., 80, 98, 105.
Beginners' period, characterization of, 21.
Bible reading, 201.
Bibles, the kind to get, 73.
Birthdays, recognition of, 145, 175.
Blackboard, 71; the best use of, 138.
Books, choice of, 39.

Chairs, 67.
Character development, 43.
Characteristics of Juniors, general, 20, 29; manifestations of, 37ff; mental, 31; physical, 29; religious, 34; significance in character development, 43.
Charts, 77.
Children's Day, 175.
Christmas, 173.
Christianity, dignity of, 49.
Choir, Junior, 168.
Church, attendance upon, 201; membership, 202.
Classes, organization of, 62; separate rooms for, 14.
Clubs, 183.
Collections, 40.
Companions, influence of, 40.
Concentration, necessity for, 122.
Cope, H. F., 52, 154.
Course of study, 91.
Curiosity, 31; appeal to, 103.

Dawson, G. E., 89.
Decision Day, 177.
Deduction, 113.
Departmental officers, 82.
Departments, separate rooms for, 14.
Discipline, 149.
Distraction, removal of causes, 102.
DuBois, Patterson, 155.
Duties of teachers, 85.
Duty, to others, 199; to self, 199.

Easter, 173.
Educational club, 184.
Equipment, to be provided, 17; departmental, 64ff; for handwork, 159; for pupil, 73; for special subjects, 75; for teacher, 71.

Flag, 69.
Floor covering, 67.
Fourth of July, 174.
Fundamentals of teaching, 105ff.

Games, of competition, 37; of imitation, 38.
Gang, 39; influence of, 40; use of 40.

Generalization, 111, 125.
Geography, 91; as handwork, 157.
Giving, 52.
Graded Lesson series, 91; advantages of, 94; for Juniors, 93; how introduce, 94.
Graded school, administration of, 14; a modern, 56; how organize, 57; officers necessary, 8; standard of organization, 7ff; what constitutes a, 9.
Grades, teachers to remain in charge of, 15.
Grading, basis of, 58; early attempts at, 56; is working in harmony with God, 13; necessity for, 10; objections to, 11.

Habits, formation of right, 200.
Hall, G. Stanley, 51.
Handwork, adaptation to Junior department, 155; material for, 74, 91, 159; table for, 160; time for, 160; types of, 156; value of, 153; ways and means, 161.
Haslett, 90.
Herbart's principles, 108.
Hero biography, 90.
Hero worship, 35.
Hints on story telling, 129.
History, 90.
Home and Sunday-school, 186.
Hymns, memorization of, 167; selection of, 165.

Illustrations, kinds of, 136; material, 137; service of, 124; uses of, 139; verbal, 136.
Imagination, 33.
Induction, 112.
Influence, of companions, 40; of personality, 48; investment of, 49.
Instruction, 50; fundamental to life, 108; materials of, 88ff; methods of, 88; missionary, 171; place in program, 146; temperance, 76, 172.
Instrument, musical, 69.
Interest the basis of obligation, 128.
Intermediates, characteristics of, 24.
Investment of time and influence, 69.

Junior department, classification of, 60; organization of, 59; organization of classes in, 62; relation to school, 61.
Junior period, 19; characteristics of pupils, 29f; general characterization, 20, 29; importance of, 27.

King, H. C., 50.

Lamoreaux, Mrs. A. A., 49.
Lesson, as to the method of presentation, 121; general suggestions, 123; possible methods of presentation, 121; plan for, 118; preparation by parents, 190.
Librarian, 84.
Library, Workers', 71; Junior', 74.
Literature for mission study, 76.
Loyalty, 199.

McFarland, J. T., 89.
McMurry, 108, 114, 125, 132, 134.
Maps, 72, 76; as handwork, 158.
Mark, 120, 124.
Materials for handwork, 74, 159.
Materials of instruction, 88ff; determination of, 88; description of, 90.
Memorial Day, 174.
Memorization, 91; of hymns, 167.
Memory, 33; enlisting the aid of, 139; what it depends on, 139.
Men as teachers of boys, 49.
Mental characteristics of Juniors, 31.
Metaphor, 136.
Methodist boys' organization, 184.
Method of instruction, logical, 88; psychological, 88; of lesson presentation, 121.
Meyer, Lucy Rider, 207.
Mission study, equipment for, 75.
Mite boxes, 76.

Music, importance of, 163; instrument, 69; selection of, 165.

Obedience, 199.
Officers, departmental, 82.
Opening exercises, 15; in Junior department, 148.
Organization, conditions determine details of, 7; ideal standard of, 7; method of, 57; Methodist boys', 184; of Junior department, 59; plan of graded, 12; purpose of, 7; system of grading, 55.
Out door life, desire for, 41.
Ownership, 53.

Parents, and the Sunday-school, 189.
Pastor, relation to the Sunday-school, 8.
Patriotic Days, 174.
Pattee, F. L., 81, 123, 132.
Personality, influence of, 48, 79.
Pestalozzi, 106.
Philanthropic club, 183.
Physical characteristics of Juniors, 29.
Pictures, 68, 137.
Play, and work, 37; constructive, 38.
Point of contact, 109; examples of, 120; importance of, 119.
Post cards, 76.
Practical application of lesson, 113, 126.
Prayer, 200.
Preparation, as a step in teaching, 109; lesson plan, 118; prompt beginning in, 117; the teacher's, 116ff; to consider the needs of pupils, 118.
Presentation, 109; general suggestions, 123.
Primaries, characteristics of, 22.
Program, character of, 148; details of, 143; necessity for, 143; outlines of, 143.
Promotion Day, 175.

Qualifications of Junior worker, 79ff.
Questioning, abuse of, 131; importance of, 130; use of, 131.
Questions, examples of, 134; form of, 133; kinds of, 132; review, 135; use of, 131.

Rally Day, 176.
Reading, choice of books, 39; Juniors' delight in, 32.
Reasoning, 33.
Recognition of birthdays, 145; of new members, 145.
Records, marking of, 147.
Religion of the Junior, 197f.
Religious characteristics of Juniors, 34.
Religious profession, do not force, 203.
Reverence, 200.
Room, for the Junior department, 64; care of, 66; furnishings, 67; size and arrangement of, 65; when separate room is impossible, 65.

Seniors, characteristics of, 25f.
Separate rooms for departments and classes, 14, 64.
Sex antagonism, 39.
Simile, 136.
Singing in the school, 167.
Social pleasures, 53.
Song-books, 73; choice of 166.
Special Days, observance of, 170; Christmas, 173; Easter, 173; missionary, 171; patriotic, 174; purpose of, 170; temperance, 172; thanksgiving, 174.
Spiritual life, nourishing the, 205.
Spiritual results, 195ff.
Standard of organization, 7.
Story, as a method of teaching, 128; hints on telling, 129.
Sunday-school, divisions of, 13; and the home, 186; and parents, 189.
Superintendent of the Junior department, election of, 82.
Supplemental lessons, 95.
Sympathy between teacher and parents, 191.
Table for handwork, 160.

Teacher, his preparation, 116; lesson preparation, 116ff; relation to parents, 192f.
Teachers, duties of, 85; election of, 84; for boys' classes, 49; for certain grades, 15; grading of, 85; in graded school, 57; qualifications of, 79ff; substitute, 85; and parents, 191.
Temperance instruction, 76; Day, 172.
Thanksgiving, observance of, 174.
Time, economy of, 118; for handwork, 160.
Training in service, 51.

Variety in teaching, 102.
Ventilation, 66.

Worship, in the program, 143.

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